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Gay Community News

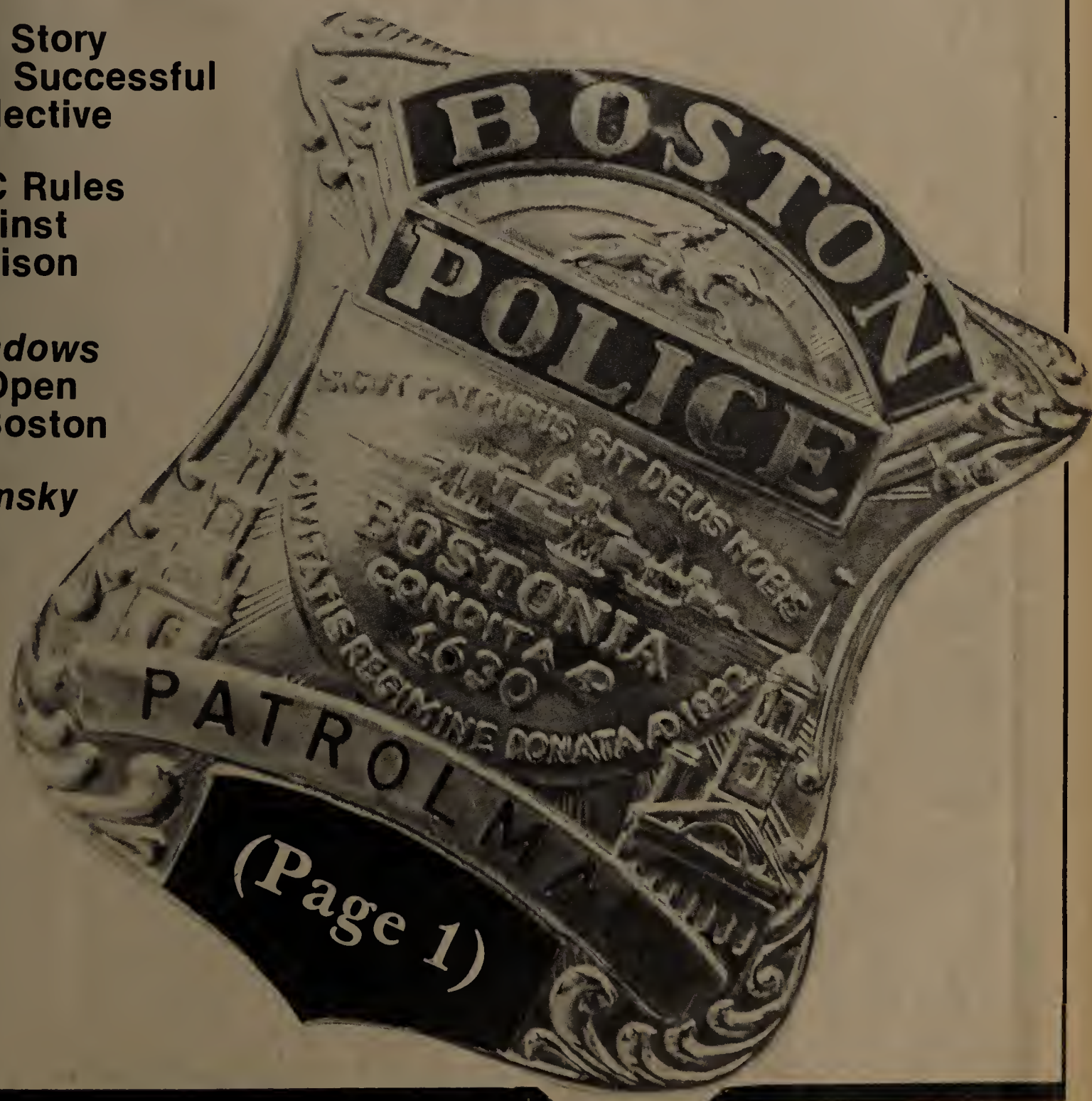
Badgeless Busts Continue in Library Restroom

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More Plainclothes Busts In Library Restroom; Entrapment Charged

By Denise Sudell

BOSTON — Fourteen men have been arrested and charged with "open and gross lewdness" as a result of an undercover plainclothes operation set up by police in the men's room of the Boston Public Library on Thursday and Friday, March 20 and 21.

The new arrests came amid charges that 11 men arrested in the same place on March 11 on similar charges had been entrapped by police (see *GCN* Vol. 7, No. 34).

Boston Police Commissioner Joseph Jordan met with Robin MacCormack, Mayor Kevin White's liaison to the gay community, and Steve Dunleavy, White's liaison to the police department, on the Monday following the arrests. The three agreed that future police policy in library operations would be to use the

regular detail of uniformed police to deter sexual activity in the restroom, and that MacCormack would be informed if such police observations proved unsuccessful. However, no agreement was made that undercover police surveillance would not be employed in the future. Deputy Superintendent James McDonald of District Four, who ordered the undercover raids, told *GCN* that he would refuse to honor such an agreement if made.

A *GCN* staff member, acting on a tip, went to the library on Thursday and Friday to observe the arrests, and was threatened both days with arrest on trespassing charges by the officers involved in the operation. He has filed suit against the officers.

Eight men were arrested on Thursday evening and six on Fri-

day afternoon, according to police department press secretary Michael Donovan, before Jordan, responding to a request by MacCormack, called a temporary halt to the dragnet. Jordan and MacCormack met with Dunleavy Monday to review concerns about the undercover operation expressed by members of the gay community. Those concerns questioned the necessity for such an operation and the conduct of the police during the operation.

According to MacDonald, the renewed undercover operation was prompted by citizen complaints about "men who were misbehaving at the urinal there," most notably a letter published in the *Boston Globe*. He said that library officials "are always asking us for more manpower over there" to deter not only sexual



The Boston Public Library, where the raids took place.

activity in the men's restroom, but the presence of vagrants and other problems.

MacDonald told *GCN* that undercover police are "the only ones that can ever work on vice. Uniformed men have never worked on vice; it calls for a plainclothes operation — a uniformed operation just can't do it. The minute our uniformed policeman goes down there (to the restroom, located on the basement level of the library), there's no such activity ever takes place in front of him . . . There's not enough policemen to patrol the library that closely to discourage that kind of behavior."

"I admit that there are some people that are annoyed by what goes on in the men's room," said MacCormack, "but I just think that the response was way out of line with the annoyance. The city ought to take steps to straighten that out, but I think that the response was way out of whack . . . This is crazy, especially in the

middle of the fiscal crunch that this city is in, especially the police department, that we have trained, armed policemen spending hours in a men's room in a library when they should be on the street. It was an annoyance factor at most, and we have men over there on detail who ought to be able to take care of it."

Police conduct during the operation has also been questioned. MacDonald told *GCN* that the plainclothes officers "would go into the men's room and make observations at the common urinal there. As a result, apparently our officers observed men masturbating there, and those men that would be masturbating would be arrested."

However, an eyewitness to the arrests on March 20 and 21, as well as those on March 11, told *GCN* that the police officers involved initiated any sexual activity by exposing themselves and masturbating. Richard O'Kane said in

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Protest Planned To Mark Opening of *Windows* Here

By Nancy Wechsler

BOSTON — The United Artists (UA) movie *Windows*, which portrays a lesbian as a psychotic killer, will open in the Boston area on Friday, April 4. The ad hoc Committee to Protest *Windows* has called for a mass picket at the downtown theater that night, and also plans to picket weekend nights for two to three weeks if the movie plays that long. The demonstration is called for 45 minutes prior to the 7:30/8:00 show.

UA told *GCN* that the movie will open April 4 at the Saxon Theater (219 Tremont Street, Boston), as well as at the Sack Natick, Cinema Medford, Showcase Dedham and Sack Danvers theaters. A UA spokeswoman would not comment to *GCN* about the film or the possibility of protests at its opening.

When *GCN* called the Saxon to confirm *Windows'* opening, a spokesperson for the theater said that "*Windows* would not open at this theater — I heard it's been banned by the state legislature or City Council because of the protests over *Cruising*. It won't open here. I'll hold *Force of One* (movie now playing) if I have to." *GCN* could find no evidence that such a ban exists, and *GCN* has confirmed with UA and the Sack Theaters that *Windows* is presently scheduled to open at the Saxon, despite the theater spokesperson's remarks to the contrary.

Sack Director of Publicity Susan Fraine told *GCN* "that the movie is scheduled to open at the Saxon on April 4 and it probably will. There could be some last minute changes — if a movie is doing really well some place we'll hold it over. We don't make these final decisions until the Monday before opening night. The local theater manager does not have the power to decide if a film will or won't be shown there."

Protest organizers ask supporters to watch the papers to check the exact time of the movie and make sure there are no last minute changes in location. If the downtown showing of the movie is post-

poned, but the movie opens in the suburbs, call the Cambridge Women's Center of *GCN* for information about picketing plans.

Explaining her objections to the film, and reasons for calling the protest, Michelle Turek of Women Against Violence Against Women (WAVAW) told *GCN*, "My objection is that this film purports to talk about lesbians, but it doesn't. It's really a film about violent sex — male sex — men trying to link up violence and sexuality. That's not what lesbianism is about. People are going to see this film, thinking it is a film about lesbians."

Paula Ettelbrick, also of WAVAW, added, "It's objectionable because of the fact that in the movie, even though the man commits the rape, it is the woman who is portrayed as responsible. The biggest objection I have to this film is that it is the only image that movies are offering to everyone — teaching to everyone — about what it means to be a lesbian. We don't have any positive portrayals of lesbians in films. We need them."

The straight press has focused much of its coverage of the protests around both *Cruising* and *Windows* on the issue of censorship. Turek said she felt "we are exercising our constitutional right to dissent. We're not talking about censorship — just boycotting. We don't want them passing laws about what can or cannot be produced, but we have the right to decide not to go see it and urge others not to go see it."

Do movies like *Windows* cause violence? There seems to be no clear answer to this question. Turek told *GCN*, "I don't know if it is accurate to say any film causes violence *directly*, but it (*Windows*) adds to the whole atmosphere of violence and perpetuates people's homophobia, confusion, and ignorance."

Some lesbians and gay men have objected to public demonstrations against the film, arguing that it calls more attention to the film and actually sells more

tickets. Ettelbrick responded to these criticisms by saying, "To a certain extent I think it may be true — it *may* sell more tickets. But my goal, which I believe is more important, is to educate people by passing out leaflets, talking to people and maybe even turning some people away at the door. Also, if they do decide to go see the movie, they will have a different framework in which to see it."

While it has been largely women who have planned the demonstration against *Windows*, Clover Chango of BLAGMAR (Boston Lesbians and Gay Men Against the Right) stressed to *GCN* the importance of men's showing up to picket. "The first reason gay men should support this demonstration," Chango said, "is to further recognize and point out the connection between sex and violence. The movie is a total display of how men get off sexually to brutality. If gay men are going to reclaim and change sexuality — the area of dominance, sex and violence is a crucial area to work on. One of the things we can do to work on it is to join with lesbians in picketing this film."

"Secondly, if gay men want to

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The ad for *Windows*.

Court Upholds Sodomy Laws

By J.K. Gaffney

PROVIDENCE — The Rhode Island Supreme Court has rejected a challenge to the state's sodomy law, declaring that an individual's right to privacy does not include "the private unnatural copulation between unmarried adults."

Although the case involved sexual activity between a man and a woman, the decision would seem to clearly preclude any state court action upholding the privacy rights of gay men and lesbians. The decision was handed down on March 20.

The ruling came in the case of Idalio Santos, who was charged in 1978 with the rape, transporting for immoral purposes and sodomy of a woman he had met in a bar. Santos was acquitted on the first two charges, but convicted on the sodomy charge. He is now serving a three-year term in the state prison.

The challenge to the conviction was based, in part, on the refusal of the trial judge to instruct the jury that, if consent had been given to the sexual acts involved, then Santos should not be convicted of sodomy. The Rhode Island affiliate of the American Civil Liberties Union, appearing as a friend of the court, argued that the right of privacy inherent in the United States and Rhode Island Constitutions protects consensual sexual acts between adults. Such a right has been recognized by the courts in Massachusetts, Iowa, New Jersey, among other states.

Writing for the Rhode Island Supreme Court, however, Judge

John F. Doris noted that while the U.S. Supreme Court has decided that married and unmarried persons have a right to privacy in the decision whether or not to use contraceptives or have an abortion, it has issued no such ruling regarding "fornication."

"We hold that the right of privacy is inapplicable to the private unnatural copulation between unmarried adults," the Court said in its decision. "Although such acts may be conducted in the utmost privacy, they are not for that reason alone entitled to the degree of protection the right of privacy confers on decisions regarding the use of contraceptives or the termination of a pregnancy."

The Court thus upheld the power of the state to regulate sexual conduct, at least between persons who are not married. Last year, the Rhode Island legislature removed a provision of the state's new rape law which would have repealed the portions of the criminal code which forbids homosexual acts, and any direct action by the legislature is considered highly unlikely. Legalization of homosexual acts in Rhode Island, therefore, now seems to depend upon action by the U.S. Supreme Court. That court, however, has thus far refused to deal directly with the issue.

ACLU attorney Anthony Muri said that the case indicated that the Rhode Island court will take a very conservative attitude towards the application of privacy rights. Muri said that possible action in federal court has not been decided.

News Notes

quote of the week

"I'm not a dyke. But I like to make love with young, beautiful people. Whether they are boys or girls doesn't make an awful lot of difference."

—Singer Marianne Faithfull quoted in an interview in *After Dark* magazine, March 1980.

first faggot federal?

SAN FRANCISCO — The first gay savings and loan is getting ready to open for business here this summer, reports the San Francisco *Chronicle*.

The organization, to be known as Atlas Savings, has received its state permit and is awaiting federal insurance approval.

Insurance agent John A. Schmidt, 49, who has been elected board chair by the organizing group, told the *Chronicle* that the plan is to appeal to the estimated 100,000 lesbians and gay men who live in the San Francisco area.

Schmidt said that members of the gay community have been either intentionally or unintentionally overlooked by most of the savings and loan industry. "Our research shows that there is a lack of new savings and loan facilities in the major gay population growth areas. In addition, many gays have told us that they feel they would receive more objective treatment from a financial institution owned and operated by other gay people."

The initial capitalization for the savings and loan, Schmidt said, was to have involved the sale of 160,000 shares of stock at \$12.50 per share, for a total of \$2 million.

"We have already received pledges for almost \$3 million from 600 would-be shareholders," he said.

The opening of the savings and loan is tentatively set for Sept. 1.

fired for being raped

LOS ANGELES — A 40-year old woman truck driver who was raped and beaten by three assailants when her truck broke down on a lonely road outside this city, has filed a \$5 million lawsuit against her employer for dismissing her "for her own good" when she returned to work.

The New York *Times* reports that Barbara Reed charges that Chevron Inc. discriminated against her because male employees who were victims of other crimes kept their jobs, while she was ordered to resign her \$20,000-a-year position.

The suit alleges that Reed was assigned a defective truck by a Chevron dispatcher, who refused to have the truck repaired or to give her another when she complained. She was also refused assistance, the suit says, when she telephoned Chevron mechanics after a near-collision, although male truckers in need of assistance received help. Reed was attacked, beaten and raped by three men, while returning to the truck after an assistance call to state police. When she returned to work after four days, she was told she was dismissed.

"We hope this case will send a clear message to all employers that it is not enough to hire women in nontraditional jobs such as trucking," Reed's attorney, Gloria Alread, told the *Times*. "We believe that employers also have the responsibility to provide the same terms and conditions of employment as are provided to men so that women can also have a safe working environment."

Reed said that despite the experience, which she termed "the worst of my life," she still wanted to be a truck driver.

an alarming lack of tolerance

GENEVA, SWITZERLAND — In a meeting of the United Nations' Human Rights Commission here, the Netherlands has accused the United States of showing "an alarming lack of tolerance" by enforcing the law which forbids entrance visas to gay men and lesbians, according to Bram Bol of the Dutch Society for the Integration of Homosexuality-COC. The head of the Dutch delegation, Labour delegate and former Foreign Minister Max Van der Stoel, reminded the United States that 133 members of the Dutch Parliament have stated their concern about the law. According to Van der Stoel, any discrimination on account of someone's sexual preference is inadmissible.

The head of the American Delegation, Jerome Shestack, agreed that the law can be discriminatory and said he'd rather see the law revoked. He added, however, that in 27 states in the United States discrimination of gay men and lesbians has been declared unlawful, and that his country, generally speaking, has been progressive on this issue in the past.

queerbashers get suspended sentences

BOSTON, MA — Two juveniles each received a one-year suspended sentence in Cambridge Juvenile Court for a recent attack on two gay men. The two juveniles followed the men from Kenmore Station to Central Square where the men were kicked and punched. The victims were represented by attorney John P. Ward, on behalf of Gay and Lesbian Advocates and Defenders.

lesbian and gay health conference

SAN FRANCISCO, CA — The Third National Lesbian and Gay Health Conference will take place in this city from June 19 to June 22. The conference is sponsored by the National Gay Health Coalition, an association of gay health professional organizations. The goals of the conference, according to conference planners, are to "further clarify and educate one another about lesbian and gay health issues; to organize for social change in the health care delivery system; and to construct communication and support networks."

If you are interested in attending, please note that requests for housing must be made by April 15. Accommodations for up to 300 people will be available at the San Francisco State University residence hall. The rate for a room (double occupancy) and breakfast will be \$35.05 per person for the length of the conference.

Pre-registration for the conference must be completed by April 15. For working professionals the cost is \$35.00, and for students it is \$10.00. Make checks payable to 'registration committee', NLGHC, POB 6189, San Francisco, CA 94101. For more information call: Ann Polivka (415) 282-3913 or Don DeMorrow (415) 548-3984.

w.o.r.d. gets the word to o'neill

CAMBRIDGE, MA — Women Opposed to Registration and the Draft (W.O.R.D.) will picket Speaker of the House Thomas (Tip) O'Neill's house, 26 Russell Street, Cambridge (near Porter Square) on Sunday, March 30, from 2:00 pm to 4:00 pm. In a statement to the press, W.O.R.D. said they had chosen to picket O'Neill's house because:

"W.O.R.D. sees O'Neill's support of registration for men as a step toward war. O'Neill has publicly stated his support of a draft for men. O'Neill does not see registration as a final action, but as a preliminary step in preparation for a draft. W.O.R.D. opposes the draft, registration, and any other steps towards war.

"O'Neill, one of the original advocates for drafting women on the grounds of equal rights, suddenly shifted his stance and recently opposed registration for women. His behavior, W.O.R.D. believes, is typical of that exhibited by the present administration. Registration of and the draft for women and women's rights have been used by Carter, O'Neill, and others as political decoys to divert attention from their true intentions, a draft for men. W.O.R.D. believes that such an attitude is unacceptable and is an insult to American women.

By picketing O'Neill's house on March 30, W.O.R.D. hopes to make O'Neill aware of their stance and to let him know that women will not tolerate their rights being used as a political ploy to further the cause of war and militarism."

W.O.R.D. holds a general meeting every other Wednesday at the Beacon Hill Friends Meeting House, 6 Chestnut, Beacon Hill. For more information call (617) 623-1374 or (617) 491-4694.

new band for tom robinson

NEW YORK — Tom Robinson is currently fronting a new band touring the English college and club circuit, reports *trouser Press* magazine. The band, called S27, will feature Robinson's vocals and songwriting with Jo Burt on bass, Stevie B on guitar and Derek the Menace on drums.

Discussing the new group Robinson said, "This is an exciting band to be playing in, and fairly different from anything I've tried before. So long as promoters don't start billing S27 as the new Tom Robinson Band or anything, we should have a chance to develop the new unit gradually in its own right, rather than attempting to trade on an old reputation."

windows picketed in cincinnati

CINCINNATI, OH — Carrying placards saying "Close *Windows*, Open Closets" and "United Artists Censors lesbians and gay men," 40 protesters from diverse groups picketed the opening of *Windows* on March 7 in this city.

Windows played at neighborhood theatres in Norwood, the West End, Clifton, and in nearby Newport, Kentucky. An ad hoc committee chose to hold the demonstration at the Esquire Theatre in Clifton.

"We had a lot of good response from passers-by," said David Lloyd Jones, founder of the Queen City Business Association who served as a spokesperson for the coalition. "They seemed interested in asking questions. The only hecklers were all under 12." One protester did tell *GCN* that three eggs were thrown at the demonstrators.

Joining the ad hoc committee were members of Citizens Against a Radioactive Environment, University of Cincinnati Women's Center, the Anti-Klan Network, "Gaydreams," Lesbian Activist Bureau, Inc., Socialist Workers Party, International Socialist Organization, Cincinnati Men's Network, Women Helping Women, and the Greater Cincinnati Gay Coalition.

briefings for gay rights bill set

WASHINGTON, DC — The Gay Rights National Lobby (GRNL) has announced that Congressional briefings on HR2074, the national lesbian/gay rights legislation, will be held on April 21.

The purpose of the Briefings, which are officially sponsored by Representatives Ted Weiss and Henry Waxman, is to educate members of Congress and their staffs, to demonstrate the breadth of support for the issue, and to gain visibility for the issue.

GRNL pointed out that there are so many bills which compete for the attention of Congresspeople and their staffs that it is difficult to gain attention and effectively educate on bills which won't be acted on immediately. Steve Endean, lobbyist for the Gay Rights National Lobby, said, "We are hopeful that the briefings will gain critical attention for the need for federal civil rights legislation for lesbians and gay men. And, quite frankly, to the extent that the briefings are well-attended, they give us a chance to dispel myths and possibly impact any anti-gay amendments that may surface in the coming months."

Congressional briefings differ from hearings in that they are not an official action of the Congress and do not officially relate to the process of moving the bill through Subcommittee and full committee.

Asked why the Lobby was supporting briefings rather than committee hearings, Endean indicated that hearings in an election year was not realistically possible. Another difference between briefings and hearings is that those that are opposed to the legislation do not testify.

back to breast feeding on the job

IOWA CITY, IOWA — The Iowa Civil Rights Commission has ruled in favor of Linda Eaton, an Iowa City firefighter who was suspended from her job last year for breastfeeding her baby, Ian, at the fire station. The commission decided that Eaton was the victim of sex discrimination, and, according to the *Washington Star* awarded her \$2,000 in damages and returned her to her routine work schedule — and duty breaks with Ian.

michigan "red squad" files released

DETROIT, MI — As a result of a law suit filed by consumer, welfare rights, anti-war and other political activists, a Detroit judge has ruled that 38,000 past and present Michigan residents, on whom political files were maintained by the state police, must be given copies of their files.

Within the next two months, the state should begin the process of notifying each person of the existence of their file and the method by which a copy may be obtained.

The Detroit Chapter of the National Lawyer's Guild has formed a Political Surveillance Project to coordinate legal efforts around the release of the files. Information about the files may be obtained from: Political Surveillance Project, National Lawyer's Guild, 1035 St. Antoine, Detroit, MI 48226, (313) 963-0843.

dc clinic steps up alcoholism education

WASHINGTON, DC — "The high rate of alcoholism and drug abuse among gay women and men remains a critical problem in Washington as elsewhere," says Ron Goldstein, coordinator of Gay Counsel on Drinking Behavior (GCDB). GCDB is a component of the Whitman-Walker Clinic, Inc., a volunteer and professional gay health center in Washington, DC.

"Almost one in five gay males and lesbians are on the borderline of alcoholism — or worse," says Goldstein. "This is as opposed to one in ten in the general population. Gay and lesbian alcoholism needs attention."

GCDB launched a \$15,000 program this month to combat alcoholism among gays through education during the next six months. The program is funded half through a grant from the Meyer Foundation and half through Whitman-Walker fundrasing. The plans laid by Goldstein, Tom Ziebold, Whitman-Walker's administrator, and GCDB co-coordinator Dusty Cunningham include 30 workshops at alcoholism treatment facilities in Greater Washington — to improve staff sensitivity to the problems of gay and lesbian alcoholics — as well as workshops on alcoholism in the gay and lesbian community itself.

Brochures, pamphlets and booklets will also be published as part of the effort. Under preparation are a full bibliography on gays and alcoholism, which is intended as a contribution to the medical literature, and compilations of the first-person recovery stories of gay male and lesbian alcoholics, intended as a recovery aid.

Says Ziebold: "This is the first significant foundation funding that we know of to address the problems of gay alcoholism."

Cade Ware, a writer and community organizer long active in local efforts to benefit gay alcoholics, has been hired to work full time at Whitman-Walker for six months to develop these projects with the assistance of GCDB volunteers.

Hearings Held On Discharge For Lesbian

Compiled by Lee Swislow
MILWAUKEE, WI — Lesbian activist Miriam Ben Shalom's four-year struggle with the U.S. Army Reserves continued Tuesday, March 25 with a hearing at a U.S. Federal Court here. Having exhausted all military appeals, Ben Shalom is now in Federal Court fighting here 1976 discharge from the 84th Reserve Training Division on the basis of her lesbianism.

At Tuesday's hearing, the judge heard arguments from her lawyers and the army's lawyers, and then took the case under advisement. A decision is due within 60 days. "The judge was initially hostile, but seemed interested by the end," Ben Shalom told *GCN*. "My lawyer is feeling optimistic about the case."

Ben Shalom entered the Reserves in 1974 while a student at the University of Wisconsin. "It was a good part time job," she said. "I support my daughter and needed the money and benefits." On her application she listed membership in the Gay People's Union in Milwaukee and in New York Radical Lesbians as examples of her community involvement.

Despite her openness about her sexuality, the Army accepted Ben Shalom's application. However, a year later, in December 1975, when she received local media attention as a lesbian graduating from drill instructor school, the Army moved against her. She was ordered to report for a medical and psychiatric examination. On legal advice she refused, saying, "I'm homosexual — I'm not sick."

The Army then began the action which led to her honorable discharge in September 1976.

"I was discharged simply because I'm a lesbian," Ben Shalom stated. "I was not accused of touching anyone, looking at anyone, or molesting anyone. I just said I was gay."

Ben Shalom went through several military appeals and reviews before reaching the federal court. "I wanted to exhaust every possibility in the military so my case would not be thrown out of court on procedural grounds," she said.

If she loses in this court, Ben Shalom could conceivably appeal all the way to the U.S. Supreme Court. "I don't know if I have the financial resources to appeal," she said. "It would depend on



Miriam Ben Shalom

how the decision is worded. I'm already \$50,000 in debt for legal fees."

Ben Shalom is aware that her case has come to court at a time when there is a developing anti-draft movement in this country. "This is not a pro-military case," she stated emphatically. "It is a civil rights case about my right to keep a job I needed." She is suing for back pay, back rank, back retirement, immediate re-instatement and damages.

Ben Shalom currently teaches English at the University of Wisconsin in Milwaukee and lives with her twelve-year old daughter Hannah. Hannah responded to the action around her mother by saying, "It hasn't really had any effect on me. I support her and hope she wins."

Contributions for Ben Shalom's legal fees can be sent to the Gay People's Union in Milwaukee.

Robison Loses Station Suit

By David Morris

WASHINGTON, DC — The Federal Communications Commission (FCC) has ruled that Dallas, Texas television station WFAA-TV was exercising legitimate editorial discretion in February, 1979 when it cancelled its weekly broadcast of sermons by evangelist James Robison for his anti-gay comments.

After a history of complaints from a variety of groups Robison had attacked, including other religious denominations, the station dropped "James Robison Presents" when he delivered a sermon condemning homosexuality as a "perversion of the highest order" and claiming that gay people prey on children. The station claimed that under the FCC fairness doctrine it would be required to grant equal time at no charge to those wishing to respond to Robison's attacks.

Equal time was subsequently given to the Dallas Gay Political Caucus to answer Robison's comments.

Tammy Ledbetter of the James Robison Evangelical Association of Hurst, Texas told *GCN* that the FCC had avoided the relevant issue in its ruling and that the organization's concern was that religious broadcasters would be unable to deliver their message if the fairness doctrine applied.

In an article in the Dallas *Morning News* Robison is quoted as saying, "[The ruling] means I cannot speak about Biblical morality without undue recourse by any group which might disagree. That means programs on incest and *Playboy* specials may be aired regularly, but not those on moral integrity and decency, based on

Biblical principles."

But Campbell Read of the Dallas Gay Political Caucus told *GCN* that Robison had ulterior motives for requesting the FCC hearing. "It's just for publicity," he said. "He's made a name for himself out of this whole business because he put it out to the public that his show had been taken off television for preaching that homosexuality is a sin. When I made the complaint to WFAA in March '79, I made it clear I had no problem with that. And yet he constantly deceived the public. He knew what he was doing. He violated the ninth commandment [lied], but it seems to him that that is a lesser sin than the sin of homosexuality."

Read claimed the ruling was a "minor victory" for his organization. "I think it was fair and impartial," he said. "Robison's been complaining about government interference in our lives. Here the FCC comes up and says that it's not their prerogative to intervene in this matter. They're doing just exactly what Robison would want by not interfering and yet he obviously doesn't like it."

WFAA-TV reinstated "James Robison Presents" in July, 1979 after Robison agreed to avoid controversial topics, but the station reserves the right to delete portions which might result in complaints. The program is currently broadcast by about 90 television stations throughout the country. Although a New York station reportedly deleted anti-gay comments from the audio portion of one of Robison's broadcasts last summer, WFAA-TV is the only station to cancel it so far.

IGA To Meet In Spain

Compiled by Nancy Wechsler
WASHINGTON, DC — The next meeting of the International Gay Association (IGA) will take place in Barcelona, Spain from April 5 to April 7. The main topics of the conference will be a discussion of policy papers on trade unions, education, and pedophilia.

The conference is also expected to discuss U.S. immigration policy, the Canadian government's harassment of the Canadian gay newspaper *The Body Politic*, and the confiscation of a Greek gay newspaper. IGA is also planning on leaving room in the conference agenda for discussion of internal matters such as decision-making, how it will be governed, and its non-government status at the United Nations.

The IGA was founded almost two years ago in Coventry, England as a result of the initiative taken by gay groups from several countries. The IGA describes as its aims "applying pressure on governments and international bodies in the pursuit of gay rights, maximizing the effectiveness of gay organizations by coordinating political actions on an international level, promoting the unity of gay people throughout the world by the col-

lection and distribution of information on gay oppression and liberation, and working for the liberation of gay people."

Lesbians from the Netherlands, Denmark, United Kingdom, and New Zealand have put out a special call to lesbians from other countries to attend the April meeting of the IGA in Spain. They hope at that time to change the name of the IGA to the International Lesbian and Gay Association. They plan to set up a communication information system between lesbian groups in different countries and get the Association to start work on a number of activities including violence against women, women and work, custody issues, and discrimination within the gay community.

The IGA conference in April will decide whether to hold its June 1981 convention in Philadelphia or Washington, D.C. Clint Hockenberry, IGA's U.S. liaison said he hoped that many U.S. lesbian and gay groups will hold meetings at the same time in the same city to increase communication and exchange of information. He mentioned to *GCN* that the University of Pennsylvania in Philadelphia was being considered

as a convention site.

Hockenberry said he hoped a co-ordinating committee would form of groups holding meetings there, "to facilitate cross-registration and attendance at meetings and events of more than one organization."

Battered Woman Killed

Women Hold Memorial For Millicent Davis

By Nancy Wechsler

BOSTON — One hundred and fifty women and men gathered on Saturday, March 22 in the Parish Hall of the Arlington Street Church to attend a memorial service for Millicent Davis, a battered woman who was brutally murdered on March 4 in Chelsea.

The memorial service was organized by women from Transition House, a shelter for battered women in the Boston area.

Nathalie Paven, from Transition House, opened the ceremony. "We're here today," she said, "to mourn the death of Millie Davis, who was hacked to death with a meat cleaver on March 4 in Chelsea. She was murdered by her former boyfriend, who she left last December to escape from violence. Millie was a brave person. She had taken control of her life by seeking refuge at Transition House. She had gone through the legal system to obtain a restraining order. The welfare department had taken custody of her children because she was living with a violent man and she was fighting to get them back."

"We felt the need to express publicly not only our sense of loss, but also our outrage that another one of us has been brutally murdered."

"If we were to gather here every time one of us is beaten we would be here every 18 seconds. If we were to gather here every time one

of us is raped we would be here every three minutes. If we were to gather here every time a violent act is perpetrated on a woman we would never be able to leave."

"A year ago next week, we came together to protest the murders of 12 black women in this city. Countless battered women are murdered by their husbands and lovers and become names in the paper and statistics in police records. These murders are attributed to 'crimes of passion' and treated as isolated incidents."

"Because we knew Millie, her death affects us more deeply than accounts we read in the newspaper, however they are very much the same. In mourning for Millie we are also mourning for all the other women murdered, raped and beaten constantly."

"We felt the need to grieve and to put our feelings outside of ourselves. Violence against women is meant to control us. Too often we're immobilized by grief and horror at the overwhelming extent of it."

"When women are attacked on the street the message is that we shouldn't BE on the street alone or with each other. When a woman is battered by the man she lives with the message is that she can't do what she wants without risking beating, rape or murder, and that for her there are no other choices. For Millie Davis that message was true. Sometimes for

all of us it has been and may still be true. We can't and we won't accept that message. If we let ourselves be paralyzed by our grief we will be controlled."

"Today is a time to express and let go of our sorrow and pain so that we can go on with our lives, keep on working, and do better jobs of taking care of ourselves and each other."

A candlelighting ceremony followed Paven's remarks, and then Diana Davies, also of Transition House, lead the group in reading laments for Millie Davis.

Debby Ranson, a black woman, who met Millie Davis at Transition House, had tears in her eyes as she talked of her white friend, "I knew Millie and I feel real bad about what happened to her. I'd like all of us women to get together and protect ourselves because no one else is going to help us — not the police, not welfare. I feel real bad for her. I hope no one else has to go through this again. We should learn self-defense." Giving some advice from her own experience as a battered woman, Ranson said, "If you just get out after the first whipping it will do some good."

Sherli Sherwood, a local lesbian feminist singer, ended the ceremony with three songs she had written, "Women of Ages," "Home and Me," and "River of Life."

Restroom Arrests

Continued from Page 1
an interview that on March 20 he was approached, while smoking a cigarette by the urinal, by a man whom he recognized as a police officer. O'Kane said that the man "stood next to me . . . and started manipulating himself." He said that he immediately left the men's room, stood outside, and observed the man's actions. The man, according to O'Kane, left the men's room several times, followed other men back to the urinals, and repeated his self-manipulation, "with full erections." If the men responded, the man whom O'Kane described as a police officer would indicate that fact with a nod of the head to two other officers stationed outside the restroom, who would seize the



Police Commissioner Joseph Jordan

indicated man as he left the restroom.

MacDonald denied any allegations of entrapment. "They always say this — we get this kind of

continued on page 6

Gay Community News

THE GAY WEEKLY

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OUR APOLOGIES

Last week's cover photo of the anti-draft demonstration in Boston was taken by Ellen Shub.

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Community Voices

an election year

Dear GCN,

Although Holland and the rest of Europe certainly isn't a gay paradise, at least you know when you come visit that you won't be stopped at the border and asked about your sex life. Besides, you can learn a lot about the States from a vantage point here across the ocean. For instance, I used to see elections as an example of how democracy works; lately I've been told that elections have quite a different function. Let me explain:

As you know perhaps, in January I went into the U.S. Consulate here in Amsterdam to inform them that I'm gay and ask them if I have a right to the visitor's visa in my passport. Actually not, they said, but if I would just "act normal" there would be no problems. Being openly homosexual is, obviously, abnormal. If, however, I insisted on making a point of it, they would be happy to obtain special permission in my case; the Immigration Service in Frankfurt would simply punch me into their computer, I would become an officially accepted homosexual and receive a special stamp in my passport. Now that's service! Yes, they were irritated and bewildered when I didn't take them up on their kind offer. Especially so when the cancellation of my visa hit all the papers and TV news. When pressed, they of course passed the buck to Cyrus Vance whose directive last October reminded them of the law. Departments of State and Justice, in turn, pass the responsibility on to Congress. And what does Congress say? Well, of course the law is antiquated and should be changed BUT this is an election year and we must understand that this isn't a very popular issue.

I'd hoped that even with this unpopular issue, brushed off by the Executive and Legislative branches of government, I could try making my point before the Judicial branch. Now it looks like they already thought of that one. Why did Vance shove the dirty work from Immigration officials on the border to the consular officials overseas? Might that be because as a foreigner outside the States I cannot make a legal case in the U.S.?

Though I'll always feel a lot of affection for my homeland, this kind of repression in the name of democracy is simply appalling. I mean, this law isn't against doing homosexuality (bad enough, one would think), but against being homosexual.

So once again, it's up to us. Non-American homosexuals who want to visit the States can choose: either you lie on the visa application form and "act normal" crossing the border, or you ask for special permission to enter "in spite of" your sexuality. In that case you get punched into the U.S. Immigration Service computer in Frankfurt and get a special homosexual stamp in your passport (always a nice extra, especially if you ever visit other countries where homosexuals are imprisoned and executed). The U.S. officials I've talked with can't or won't understand why such a special stamp is repulsive. They consider me ungrateful. When I told the Consul in Amsterdam that this was the way Nazi Germany started when they passed out pink triangles for gays to wear, he said he's never heard of such a thing. I know that this isn't the hottest issue on the gay rights scene in America, and I'm sure many of you are busy with problems that are more immediate and serious than this immigration/alien visitors question. But even if we can't change the law right away, I hope we can make a lot of Americans aware of how ridiculous their Human Rights posturing seems over here in Europe when this kind of issue is shrugged off with "but this is an election year. . . ."

Greetings,
Bear Capron
Amsterdam, The Netherlands

grac/attacked

Dear Members of the Gay Community:

In the March 15, 1980 issue of the GCN, a rumor was stated in the *Community Voices*. Rumor has it that GRAC, Inc. (Gay Recreational Activities Committee, Inc.) volleyball is trying to discriminate against women, fatties, and "no talent" players.

As all our publications state, and I quote: "If you're into serious volleyball, forget it. GRAC volleyball is strictly for fun. It's the campiest, zaniest, most ridiculous way there is to have fun. There's no spiking and no limit on the number of players. But rotation! There's rotation like you wouldn't believe! Experience forbidden, of course. Just show up. It's best to come totally unprepared."

Wednesday night volleyball is set up and run in this manner. Further, GRAC is set up and run to be a true community institution, responsive to and representative of all diverse segments of the gay community. Our activities have always and will always be open to all persons irrespective of creed, color, sexual preference, national origin or sex.

As President of GRAC, Inc., I am required to uphold these ethics to the best of my ability. Having said that I must also state that I cannot guarantee that occasional "personality clashes"

sensuality/mutuality

Dear GCN,

Thank you Michael Bronski for the really fine article on gay male S/M, "Learning to Love the Body." You expressed so many of the same feelings that are part of my life currently. Four years ago I moved from a small straight town in New Jersey to NYC where I very quickly "came out as a gay activist." I burned my closet, figuratively, and went public both for myself and for those in our community who can't for obvious reasons. A year after moving here, I started going to the leather bars, getting into rougher sex, buying leather garments, experimenting with the pain/pleasure connection and acting out/verbalizing fantasies. I am drawn to the leather scene and S/M sex personally because of the masculine imagery (as opposed to the masquerading machismo of the Village People), the smell/taste/touch of leather, the exciting game of "hunt & capture" in cruising, and the sensation of what would be normally painful (or at least uncomfortable) being transformed into pleasure that is felt over your entire body.

I've had many wonderful times with caring experienced men in creative sex and learned more about how dominance and submission play a role in *all* our lives — both in and out of bed. Gay male S/M and leather sex isn't telling us "O.K., you be the strong uncaring *straight* man and you be the passive female ready and willing to service your man." That ugly forced role-playing has to be stopped now! S/M stands for more than sadism and masochism; those letters also stand for sensuality and mutuality, two factors almost always found in gay male leather sex. Trust is most important in our relationships. The "masochist" trusts the "sadist" that he is not going to get (seriously) hurt and the "sadist" trusts the "masochist" that he's not going to yell rape or assault afterwards. Also, in all the sexual encounters I have participated in or know of the "M" sets the limits as to what to get into and how much pain will be applied. And of course if the scene gets too rough the "M" has the right to stop it.

I consider myself a submissive "keys on the right" gay man, though not a masochist (if only because people — both gay & straight — think that masochists get off on being beaten up). Stereotypes are at work again here. Certain kinds/doses of pain and humiliation have become erotically pleasurable for me. A stubbed toe may bother a lot more than last night's session with Mr. Right and being called "queer" by punks on a street humiliates me more than being publicly called an "asshole" in a gay leather bar by another gay man. I'm *not* "internalizing my gay oppression" by submitting to my fantasies as authors John Rechy, Stoltenberg, feminists, and others say. I *know* the difference.

I seriously question the animosity that some gay people (men and women) show towards those brothers and sisters involved in S/M and leather sex. It is the same blind hate that has put down transvestites and those involved in inter-generational sex *without even listening to the lives involved* (let alone accepting them). The feminist "freedom of choice" movement must realize that personal sexual expression and sexual relationships between consenting persons is as important as the ERA and abortion rights. I increasingly find it difficult working in this city's feminist gay movement that oppresses me (and others) for being involved in S/M *more* than heterosexual society oppresses me for being an open, proud gay man. Something is very wrong when this is happening. I believe as many sexual freedom activists do, that an anti-sexual stand is sweeping our lesbian/gay movement in order to make it "respectable" to the straights. It will never work!

I hope my second "coming out" as a leatherman furthers the discussion of S/M and leather sex in GCN and that other women and men in the scene will share their experiences for the betterment of all.

In Gay/Lesbian Unity
Brian O'Dell
New York, NY

will not occur. One of the most difficult jobs in sponsoring "non-competitive" activities, is to ensure that the activities are run in this fashion. As people get involved in the event, they tend to become more concerned with winning than with just playing. I am totally convinced that GRAC's co-ordinators are aware of this and do everything reasonably possible to prevent this from happening.

If anyone for any reason should feel that they have been discriminated against, please let us know. We are located in Boston and can be reached either by mail (if the Post Office is in a good mood) or by the telephone as follows:

GRAC, Inc.
c/o GCN
Box 8000
22 Bromfield St.
Boston, Mass. 02108

Finally, GRAC, Inc. is always open to new ideas and comments. As interest grows in our activities, so shall our activities grow and flourish.

Respectfully,
Walter E. Gardner
President
Boston, MA

aggrieved surprise

Dear GCN,

It amazes me that, even after expressing awareness of women's oppression ("They have been, among other things, battered, bartered, burned, neglected, and raped."), Mark Bentley ("Community Voices, Mar. 22, 1980) and many other gay men affect aggrieved surprise that lesbian/feminists haven't fallen into step beside (behind?) them in proclaiming the new gay Sexual Revolution.

It may be disturbing or painful to these gay men to have their motives misconstrued, but how can any man who claims a feminist perspective fail to understand our distrust? It has a powerful historical basis. One cannot separate women's social and political oppression from our sexual oppression. Lesbian/feminist objections to, or critical analysis of, such sexual phenomena as man/boy love and S/M are frequently dismissed by gay men as middle-class prudery, but in fact are based on our acute awareness that women have always been fucked over by male expressions of sexuality (note I did not say "male sexuality", though I might remind those men who object to such a monolithic concept that men have always defined sexuality, both male and female, and propagated such myths as "men need more sex than women," etc.) Men have always had the option of sex without responsibility; women have not. Men have always decided for women what *our* sexuality is, what good/bad sexuality is, etc. The man/boy love/S&M controversy feels very much to me like another case of men trying to force their definitions of sexuality on women.

On a personal level, how can I sit in a women's group, listening to one member's anguished telling of years of rape, bondage, and beatings at her father's hands, and respond trustingly and supportively to a gay man's paean to the universally trusting, sensitive, supportive, mutual, non-exploitative, tender nature of man/boy and S/M relationships? (It would seem these are the most perfect relationships of which humans are capable. It astounds me that so many gay men have apparently so completely exorcised the twin societal demons of power and dominance.) I can't make those kinds of emotional/intellectual separations in this case. I have too much pain; I have seen too many women experience too much sexual humiliation and abuse at too many men's hands.

I do believe children are sexual beings, and I don't believe all boy-lovers are rapists. I imagine gay male S/M relationships are generally mutually satisfactory to their consenting participants. I would never support laws forbidding these activities. I don't, however, believe these relationships can be torn from their context: a male-supremacist, death- and power-worshipping, competitive, racist, ageist society. Perhaps, as a lesbian, I don't know a great deal about the nature of male sexuality (oops), but I am a woman, and what I've experienced and what I know from herstory don't make me very trusting.

I found the tone of Walta Borawski's letter in the same issue arrogant, manipulative, and patronizing. He trots out the standard guilt-trip of the threatened, saying, "gay people — women and men — will hang separately," at the hands of the right wing, presumably because lesbians such as Adrienne Rich are daring to challenge the gay male "revolutionary" sexual line. Calls to unity are almost always issued when one party wants to clamp off debate. Besides, all the macho-worshipping I've been seeing in the letters column lately makes me wonder if I want the same things as the majority of gay men.

As for whether or not Audre Lorde's words were misappropriated by Michael Bronski in his article on gay male S/M, I'd like to hear from Audre herself on the subject.

In struggle and some confusion,
Mary Burns
Somerville, MA

P.S. In giving my gut reaction to these issues, I realize I haven't thought out the question of how sexual relationships between men affect women. I'd appreciate some responses to this, as well as more dialogue in general.

tasteless

To Whom It May Concern:

I have held my silence long enough, but Gregg Howe has gone too far. His recent humorous (ha ha) article concerning gay relationships was tasteless.

I and my lover have been together for ten wonderful years. It is just such people as Mr. Howe who discourage gay men from trying a relationship. Relationships are hard work, it isn't all laughs, but the the rewards are worth the fighting for.

It is about time that gay men accept those responsibilities and with them their place in the world. We will not be a class with clout until we realize that promiscuity, drugs, and the bar scene are holding us back.

Your publication should be supporting stable monogamous relationships, not ridiculing them.

Sincerely yours,
Mathew Barnett
Santa Clara, CA

Speaking Out Coming Out — Again

By Cindy Rizzo

Recently I attended a “Coming Out Celebration” presented by Persephone Press, a local women’s publishing company. The Celebration was presided over by Julia Penelope Stanley and Susan J. Wolfe, editors of Persephone’s newest work, *The Coming Out Stories*. With them on the stage was lesbian feminist poet/writer, Adrienne Rich. The program, not merely an elaborate promo for the book, was instead a self-affirming evening filled with the stories of lesbian women who had recounted those very special times in their lives when risk was overcome by realization and pride — the coming out process.

It was emphasized, and rightly so, that we are always coming out. That the experience is lifelong and ever-changing.

So I take my opportunity to, once again, come out. For the first time, I am using my real name as my byline in this newspaper.

Pseudonyms are used by many people for a variety of reasons. Writers and actors use them constantly. Usually famous people, or those on the road to fame, adopt new names not so that they will stand out, but so that they will blend in. Americanizing or WASPizing one’s name is familiar to us all. In fact, I am quite proud when an entertainer keeps her/his original hard-to-pronounce name. Somehow, that person seems truer to her/himself, less afraid.

The pseudonym stand out from all other name changes. It is where we find the individual going through life using two names. As opposed to people who change their names for aesthetic reasons or political reasons, I chose another name to hide who I was. After a while I felt as if I had become two different people. Now I’ve decided that this is no longer necessary. The costs outweighed the benefits.

When I first began writing for *GCN*, some one and a half years ago, I had just finished my first year of law school. I had heard stories about openly gay people failing to become members of the bar because they were unable to get through the “character scrutiny” examination. And although courts that have ruled on this issue have sided with the gay applicant, I didn’t feel like becoming the subject of another test case. Also, suppose I chose to work for the government or for any other employer who might care, not that I was a lesbian, but that I was open (read, flaunting) about it? My writings in these pages would probably label me a radical or at the least, a troublemaker.

That’s how the name “Stein” came into being. It was half of my mother’s original name (Goldstein) and so seemed appropriate. The staff at *GCN* began calling me “Rizzo-stein,” except for one stubborn faggot who addressed me as “Ms. SteinRizzo.” It was

funny.

At some point along the line, the joke gave out. One day I was calling the headquarters of the National Organization for Women (NOW) concerning a story I was doing. I announced myself as Cindy Stein. When the receptionist came back on the line moments after putting me on hold, she asked, “What was your name again?” I said, without thinking, “Cindy Rizzo, I mean Stein.” That was when I first began to feel that the pseudonym was a lie. And an embarrassing one at that.

One other embarrassing instance occurred at a Boston Lesbian and Gay Town Meeting. I rose from my seat to voice my opinion on an issue. The substance of my remarks had been nicely planned in my head so that I would come across as half way articulate. But when I opened my mouth, I hesitated. What was my name, Stein or Rizzo? To people who knew me, Rizzo would suffice. But for others who knew Cindy Stein (and I must admit here that we unpaid writers claim some piece of recognition in the community, however small) well, I thought it would be nice to match the face with the byline. So I chose the latter. And again I felt his lie come over me. I was lying to my own people, for no reason.

At the next town meeting I used both names. I explained that I was Cindy Rizzo, better known to some as Cindy Stein. It felt better, but not great.

After some months of waiting to feel “emotionally ready,” I decided to take this step. My real name has always been important to me, not because of devotion to family or to “roots,” but because it gives me a feeling of identity. It feels right to have and use *my name*. Even in the olden days when I thought I was straight, I still couldn’t bring myself to imagine the prospect of a post-marriage name change. It’s still something I have a difficult time accepting from straight friends.

The reason why I initially came out six years ago was because, finally, risk had been overcome by realization and pride. Each step I took, whether large or small, allowed me to become truer to myself. A woman writing in *The Coming Out Stories* called this “coming home.”

This decision, to cease being two people, one law student, one activist writer, is just me taking another step closer to me. It’s one more victory in our collective goal of lesbian and gay pride. And, of course, it’s an introduction: readers of *GCN* will you welcome to the masthead of the paper — Cindy Rizzo.

Community Voices

clausen

Dear *GCN*,

I was, of course, hurt and angered by Stephanie Byrd’s review of my book of poems, *Waking at the Bottom of the Dark* (*GCN* Book Supplement, March 1980). On the basis of three short poems — five pages out of the book’s 78 — Byrd dismisses the entire collection as the work of an “armchair revolutionist,” a poet “dangerous to [Byrd] and anyone else who is committed to change. . . .” Byrd’s interpretation of the three poems, each of which deals in some way with guilt and/or dogmatic rigidity as they interfere with efforts to effect social change, is, I believe, mistaken. The tone of “i know a woman” is ambivalent, not “sneering.” It refuses to embrace the actions of the Symbionese Liberation Army as a healthy or effective response to our murderous social order. Neither, however, does it “reject blame.” The line “i am not hunted. nor am i to blame” is an ironic and unconvincing reply to the haunting question, “sisters, why do you lodge here in my head?”; it is a certain level of identification with the “woman who takes a gun to bed” which prompts the poem. “A suicide” takes seriously the “ancient hurt” which motivates political activity, while investigating “personal” impediments to such activity. And in the poem “struggle,” it is the subject’s commitment to dogma — not to revolution — which is questioned.

But an author’s cries that her work has been misread rarely succeed in expunging the suspicion that she simply failed to express her intended meaning, or, worse, succeeded in expressing a meaning she is now unwilling to acknowledge. Far more obviously unjust and distorting is the fact that these poems are the *only* ones Byrd discusses; she does not even deign to indicate the thematic content of the remainder of the book. The reader of the review is left to conclude either that these are the only politically concerned poems in the book, or that any other such poems also treat suicides, dogmatists, failed sectarian groups, etc. Whatever Byrd’s conclusions, on the basis of three poems, about my “revolutionary credentials,” her choice not to mention that other poems speak affirmatively of successful Cuban revolutionaries, of Assata Shakur, of the whites being “driven at last from Africa,” is indefensible. A responsible reviewer can’t have it both ways; she can’t object strenuously to a certain type of poem or subject matter, and then dismiss everything which provides the context for that poem or subject matter with the remark that “these three poems were the only poems of interest to me. . . .”

It has become something of a cliché — a rather superfluous one, I once thought — to insist that lesbian/feminist reviewers renounce the destructive, competitive practices of their Establishment counterparts. We often exhort each other to be “constructively critical”; our error as a literary community has too often been, I think, over-politeness, the sparing of serious critical comment out of an understandable but unhelpful desire to be “supportive.” Byrd’s review is almost unprecedented in my experience of lesbian/feminist reviewing for the contempt with which it treats an author’s serious literary and

political purpose. Several questions arise: why, if Byrd so thoroughly disliked the book, did she choose to write the review? And why did *Gay Community News* choose to print it? What constructive function did Byrd believe the piece would serve? What value does *GCN* see in printing criticism in a case where the critic herself states that she has not valued the work enough to do more than consider (negatively) a tiny portion of it?

GCN’s lack of editorial responsibility in the area of lesbian/feminist literary criticism is, I think, underlined by the fact that Byrd’s review is the ONE review of a book by a woman out of TEN books covered in the March book supplement.

In struggle,

Jan Clausen
Brooklyn, NY

louisiana prison

Dear *GCN*,

As I get *GCN* and the *Advocate*, I keep up with what I think is important to the lifestyle I live and what is important to me as a gay prisoner. I feel that I should let the gay community outside know what is going on here at this prison.

Angola is not one of the “Hell-Holes” that you’ve heard it is, not anymore.

This prison has changed and is changing with each day that passes. It is not changing in the way that a lot of the inmates here think that it should, but it is changing for the better.

This prison has seen only (5) FIVE killings in the last (5) FIVE YEARS . . . some record huh? But that is not all that has changed here, this prison has its first woman warden, who is Associate Warden for Administrative Programs. A first for Angola.

But we still have a few problems that need to be worked out, but it is sure a lot better than what it was ten years ago.

The issue that I want the gay community outside to know is that the gays here are treated the same way as before, with only one different twist to it now.

If you are young and are nice-looking, they send you to either one of two places. To an Out-Camp that is called Camp “D”, or to the Cell-Block at the Main Prison called “CBB”. Both of these places are for “Protection Cases.”

What bothers most gays here is that they have not done anything to be put in this “Protection Unit,” and they try to get out from these places but the Security people tell them that they will have to stay there for the rest of their time.

What most gays here believe and know for a fact is that when you want to go to one of these Units they will send you. But if you try to get out of one, one that you were sent to right from the ADMISSIONS Unit, then you are in for the long hard road that will find you doing either cell-time at a place called Camp “J” or you will find yourself in “Hole” doing 10 days in isolation and then be returned to the same place that you left from.

As a gay person that has been here, I have tried to get the administration to see the need for a gay

nicaragua

Dear *GCN*,

Readers of John Kyper’s informative report of gay support for the revolution in Nicaragua might be interested to know about the Nicaragua Solidarity Committee, based in Boston, which published a well-edited newsletter, *Nicaragua and Central America Report*, in both English and Spanish.

Gay people in the East might like to express their support for the struggle in Nicaragua by contributing to the Boston group and thus doing our part to insure that the United States for once doesn’t support an oppressive, right-wing dictatorship in Central America and at the same time, drawing attention to the good-will of gays toward the Nicaraguan people.

The Nicaraguan Solidarity Committee’s address is P.O. Box 1919, Boston, MA 02105.

I have sent them a copy of Kyper’s article.

Charles Ash
Cambridge, MA

club or a gay organization to see to the needs of gay people here at Angola. I feel that we need the gay community to know that we are in need of your help.

I would like to ask the community to send letters to the wardens listed below and to the Dept. of Corrections Director so that they will see we have support from the community.

Our needs are as follows:

The need for an organized gay group.
The need for gay counseling.
The need for gay rap groups and workshops.
The need for gay people to be able to attend the vocational and educational programs here at the prison.
The need for a board to be set up for gay people only, those seeking transfer.

The need for outside groups to take an active role in what is going on with gay people here.

I can only hope that I have reached out and touched some one out there that cares and who wants to help us. Please write to the following people.

| | |
|-----------------------|-------------------|
| Mr. C. Paul Phelps | Mr. Hilton Butler |
| Dir. of Corrections | Assoc. Warden |
| P.O. Box 44304 | for Custody |
| Capitol Station | Angola, LA 70712 |
| Baton Rouge, LA 70752 | |

| | |
|------------------------|---------------------|
| Warden Frank Blackburn | Mr. Richard Peabody |
| Lousiana State Penit. | Assoc. Warden/ |
| Angola, LA 70712 | Treatment |
| | Angola, LA 70712 |

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With Pride Always,
Anthony T. Smith
PMB-71437-Camp C
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advocate experience

Dear *GCN*:

This week about 200 people paid \$5 each for the privilege of hearing a sales pitch by David B. Goodstein, owner of *The Advocate*, who was in Boston to sell a consciousness-raising-type “experience,” at \$250 per person. Added to that cost would be transportation to New York City, plus hotel and meals costs, or a total of about \$350 per person (less, of course, if a Boston location were arranged). Attendance would be limited to 100 persons.

The sales talk was brilliant — first two soft-sell people ducked the hard questions and overwhelmed the audience with verbiage. Then the hard-sell by Mr. Goodstein himself.

I will not go into the merits of the Advocate Experience — I have no doubt that it would be rewarding for those people who need those things promised from the experience: health, happiness and love, among other things.

But I had to remind myself that there would be \$25,000 taken from the gay community of Boston. While it goes to a non-profit organization whose financial records are open, that money goes for salaries of non-local staff people, hall rental, and the support activities necessary.

I am inclined to believe that if the same 100 persons each gave \$250 to a Boston organization — *GCN*, GLAD, any of the non-profit or church organizations — that the entire gay community of Boston would be benefited, rather than paying this money to a California-based organization. Think of what could be accomplished right here with that kind of financial power!

Name Withheld
Boston, MA

unfair

Dear Editor:

The attack on Jan Clausen in *GCN*’s March Book Review section disturbs me very much because the reviewer makes negative judgments about the writer’s *character* from her creative work. This is outrageously unfair. It is also unprofessional. Your book review section is no place for abusive attacks on lesbian writers’ characters. You owe Jan Clausen an apology or a new review.

Peg Cruikshank
San Francisco, CA

Apology

On behalf of our printer, *GCN* apologizes to Ann Maguire, Dave Gearhart, Barney Frank, Steve Tierney, Lucia Valeska, George Bistransin and Linda Carford for inadvertently printing their photo backwards (*GCN*, 3/29/80), thereby misidentifying them all in the photo caption.

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Restroom

Continued from page 3

crap every time we go up against it (sexual activity in the restroom) — they always accuse the cops. Now, you figure, during those days that we were there, there was probably a thousand people that used that urinal. Why would we pick this select 25 (the total of those arrested on March 11, 20, and 21)?

"They're saying that the cops are supposed to be the ones that should be arrested, because they're the ones that are committing the acts, all this crap that we get. We got a lot more to do than hang around an old john. I don't think that any of my policemen, or any policeman, relishes the thought of hanging out in the john."

In March 1978, a similar plainclothes police dragnet resulted in 103 arrests. Most of the cases were continued without a finding for a year and then dismissed; but about 25% of the "open and gross lewdness" cases did come to trial. In all of these cases, the court did not accept the police account of the events and found those charged not guilty.

The men arrested on March 20 and 21 of this year were arraigned in Boston Municipal Court on March 22; according to Donovan, all of the men were found guilty without a hearing and their cases were continued for three months without a finding. Such a resolution means that if the convicted men are not arrested within three months, their charges will be dropped; no hearings are required, and the cases never come to trial.

John Ward, attorney for Gay and Lesbian Advocates and Defenders (GLAD), called the accused men's decisions to accept such resolutions to their cases "a wrong move," since possible police misconduct cannot come to light. The men were reportedly represented by court-supplied attorney Joseph McDonough; GCN was unable to reach McDonough to confirm this report or to ask him to comment on the resolution of the cases.



Robin MacCormack

GCN was also unable to obtain the names of any of the defendants. According to Donovan, the Massachusetts Criminal Information Act prevents the release of names of defendants "once their cases proceed through the courts."

Michael Riegle, a GCN staff member, who went to the library on a tip to observe the arrests on March 20 and 21, has filed suit against Officers Angelo Terrizzi, John Martel, and "John" Tower, all members of the undercover investigation, charging them with violations of his constitutional and civil rights for threatening him with arrest for trespassing and preventing him from obtaining the information for a news story.

In a sworn statement, Riegle said that Tower threatened him despite the fact that his observations were not interfering in any way with the actions of the police. He said that Tower threatened him similarly the following afternoon, despite a request from Judge Samuel Adams obtained by Riegle's attorney, Ward, that Riegle not be hindered in his news-gathering operations.

On Wednesday, Judge Adams denied a request for an injunction against the three officers that would have prevented them from arresting Riegle during his observations. Adams said that Riegle had not suffered "irreparable damage" because of Tower's earlier threats. Ward told GCN

that he, Riegle, and GLAD are considering appealing the decision, and that Riegle's suit, which asks \$20,000 in punitive and compensatory damages, would continue.

In Jordan's meeting with MacCormack and Dunleavy, the three agreed that patrols by the uniformed officers whose regular detail is the library should be sufficient to prevent sexual activity in the men's room, and that MacCormack would be informed of any difficulty those officers had in preventing such activities or of any complaints received from private citizens. No agreement was made that plainclothes officers would not be assigned to the men's room, however.

MacCormack told GCN that an agreement banning plainclothes details from the restroom had apparently *not* been made following the 1978 arrests, despite reports to the contrary. He said that the earlier agreement had been that sufficient notice would be given to the gay community before any such raids took place, and that those officials who made the agreement had since left office, making it difficult to uphold.

Even if an agreement that plainclothes officers would not be used in the library restroom were made by the police commissioner, MacDonald told GCN he would not honor it. "I will enforce the law, I am sworn to enforce the law, and I intend to enforce the law . . . If men will not masturbate in public, there'd be no trouble with the police. That's a simple thing like that."

He also said that the dragnet was not designed to catch gay men. "We don't know if they (those arrested) are gay or homosexual — we don't know what the hell they are over there, unless they tell us that they're gay. Masturbation is not just peculiar to homosexuals, gays, or whatever — it's peculiar to everyone, I guess."

Did You See?

The following letter appeared in Ann Landers' syndicated column in the Washington Post on March 13, 1980.

Dear Ann Landers: The enclosed appeared in the Rochester Democrat and Chronicle under "Letters to the Editor." It seems you have some explaining to do. You appear to be speaking out of both sides of your mouth, Ann. How about it? — M. in Henrietta, N.Y.

Dear Henrietta: Thank you for the opportunity to set this matter straight. The writer said:

"Ann Landers' column dated July 23, 1976, concerning the battling of the American Psychiatric Association as to whether or not homosexuality is a mental disorder, stated, 'Homosexuals are entitled to their civil rights. However, I do not believe homosexuality is just another lifestyle. I believe these people suffer from a severe personality disorder. Some are sicker than others, but sick they are, and all the fancy rhetoric by the American Psychiatric Association will not change it.'

"On Dec. 17, Landers ran a letter from a female homosexual who signed herself, 'Out in the Open and Happy About It.'

"Landers replied, 'A great many people do not believe homosexuality is "normal and healthy" and I am among them.' She further states she has received thousands of letters from homosexuals who are desperately unhappy and would give anything to be straight.

"Soon after, when interviewed for a magazine, she replied, 'Gays enjoy their lives and most would not be anything else.' When asked if gays should be allowed to teach in school, she replied, 'You're darned right. Some of the best teachers I know are gay.'

"How can she advocate that persons who have severe personality disorders be permitted to teach school?

"I agree with Miss Landers that homosexuals should have the opportunity to work — however, I firmly believe they should not be permitted to teach school or direct youngsters in any capacity." —D.S.

Sorry I had to trim D.S.'s letter, but even with the cuts, it's going to take the entire column.

My answer is simple: The magazine interviewer could not possibly print everything that was said, so he selected the sentences presenting my views as he perceived them.

Unfortunately his perception was slightly flawed in this one area. A very important word was left out. The word was "many." I said, "Many gays enjoy their lives and would not be anything else." This is true. By the same token, my mail tells me a far greater number are wretched and miserable. They hate their homosexuality and would give anything to be straight.

I believe homosexuals should not be denied the right to employment, and this includes the right to teach school. The widely held notion that they molest little boys is untrue. Some do — but the overwhelming majority of child molesters are heterosexuals. This is a matter of record. Ask any criminologist. A far more frequent problem is male teachers who attempt to seduce female students.

The personality disorder of the homosexual has to do with his choice of sexual partners. Many straight people have personality disorders also, such as a deep-seated hatred for people of another color or religion, alcoholism and drug addiction. And some teachers just plain don't like kids. They went into teaching because it was the only job around.

I stand by my statements. All of them.

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Windows To Open

Continued from page 1
have working relationships with lesbians in the context of a movement and political action, then it is a must to show up for this demonstration. I was honored that so many lesbians showed up for the *Cruising* demonstration in February."

Turek told GCN that a free showing of a slide tape *Straight Talk About Lesbians* has been planned for Sunday, April 13, at 6 p.m. at the Harvard Science Center in Harvard Square. People going to see *Windows* will be urged to attend this slide showing instead.

Windows did not open on March 21 as scheduled in Western Massachusetts and New Haven. Both areas expect the movie to open mid-April.

Representatives from the National Association of Lesbian and Gay Filmmakers and the National Gay Task Force gave GCN the following summary of the plot: Elizabeth Ashley plays the lesbian. She is so in love with Talia Shire, her best friend, that she arranges for a man to rape Shire, hoping the incident will drive Shire into her arms. This fails to work, but Ashley tape records the rape and constantly plays the tape in order to arouse herself, often reciting the rapist's role along with the tape. She sets up a telescope which allows her to spy on Shire constantly.

Shire is portrayed as a stupid and timid woman who persists in thinking that Ashley has no more than a friendly interest in her. In her efforts to manipulate Shire, Ashley kills a few men and freezes Shire's cat in a refrigerator.

In the final scene, Ashley lures Shire to her apartment, terrorizing



Photo by Bettye Lane

These women protested *Windows* at its opening in New York.

her by playing the tape and re-enacting the rape with the same knife used by the rapist. Meanwhile a male detective who loves Shire waits outside. Finally Ashley has a complete mental breakdown and begins to play out both the

roles on the tape, both the rapist and the victim. Shire escapes and tells the detective "She kept saying, 'I love you, I love you,'" to which he replies, "Well, maybe in her own way she did love you."

Did You See?

The following article appeared in the Jan. 22 issue of the *National Enquirer*. Authored by Edward Sigall, it was headlined "Leading Sex Therapists Claim Over Half of Gays Can Be Converted to Normal."

Despite what militant homosexuals claim, more than half of those gays who strongly desire normal sex lives can have them, say top sex therapists.

Reporting on the results of a treatment program started in 1968, leading researchers Dr. William Masters and Dr. Virginia Johnson say they have achieved reversal rates of more than 50 percent in both male and female homosexuals.

And other top experts have achieved equally impressive results.

"Among highly motivated individuals it is possible to re-orient a total of some 50 to 60 percent to heterosexuality," declared Dr. Irving Bieber, clinical professor of psychiatry at New York Medical College.

"I think the Masters and Johnson study further supports evidence that homosexuality is not something that is inborn or natural that cannot be either treated or corrected," he added.

"I've examined over 1,000 male homosexuals in psychiatric consultation, and I know that they're not born that way."

"In a large majority of cases, the homosexuality is the result of adverse parent-child relationships," said Bieber, who is the senior author of the pioneering work "Homosexuality — A Psychoanalytical Study."

A similar conclusion was reached by another highly respected authority. "I can abso-

lutely confirm Masters' and Johnson's finding that a highly motivated homosexual who wants to change can often do so quickly and easily," declared Dr. Helen Singer Kaplan.

"It's pure nonsense that homosexuality is permanent and cannot be cured — despite what the widespread belief would seem to be among homosexual activists," said Dr. Kaplan, director of the human sexuality program at New York Hospital, Cornell Medical Center.

"Clinical evidence shows that 60 percent of those who want to change can, especially if they're caught at an early age."

"The early indications of homosexual tendencies in a male child include an aversion to rough sports and to competition of all kinds," she said.

"Others include trouble relating to other males, dislike or fear of playing with other boys."

"The boy whose buddies are all girls is usually the most suspicious along with the youngster who repeatedly dressed up in his mother's clothing."

"Once or twice is all right, but if it happens more than that he should probably be seen by a professional," said Dr. Kaplan.

"Parents should not accept the current propaganda that their job as loving parents is to approve and accept their child's behavior because it can't be changed."

At the same time, parents should never punish the child, she said. Treatment for adult males includes reassuring experiences with female sex partners, and the use of psychotherapy.

"Very often," added Dr. Kaplan, "homosexual behavior can be completely modified."

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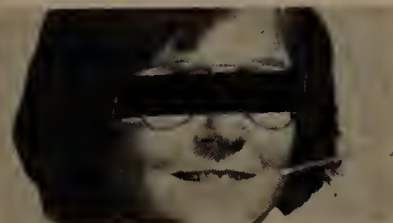
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The Brick Hut:

A Collective...

By Andrea Loewenstein

In the first part of the interview, Andrea L. is interviewed by A. Loewenstein of the GCN staff, on her impressions of the Brick Hut and its environs.

Q: How did you first hear about the Brick Hut?

A: From the Mary Watkins album. You know the photograph on the front of the Mary Watkins and the Olivia crew hanging out at a little restaurant? That's it. And there's a song on the album called "The Brick Hut." (singing) "Get rid of sadness, break out of your shell, go to the hut, check out the personnel. . . If you're bored and need a change of pace, stop by the hut and meet a new face." So I always figured if I ever got to Berkeley, I'd go there. And I was in Berkeley right after Christmas.

Q: Oh, it's in California. So why talk about it in GCN?

A: You know what they say about the direct line from Boston to San Francisco. Lots of us will be there sooner or later. I mean, I was in a women's bar in San Francisco for ten minutes and I ran into three women I used to see in the bar in Boston all the time.

You asked about what happens when we become lovers, if it gets in the way, and yeah, at one point we were all lovers with each other! Almost all of us have been lovers at one time or another. But the business is so important to us as an effort we are making together that we get through it somehow . . .

Q: How did you like California? Didn't you feel a little out of place with all those beautiful surfer types tossing their long straight blonde hair over their thin tanned shoulder blades, and everything?

A: Funny you should ask. We must have seen the same movies, or something, because that's what I pictured myself. But most of the people I met were transplants from Boston or New York or Madison or somewhere.

Q: So you felt at home?

A: Let me answer that by asking you something. When was the last time you walked into a store, I don't mean the food co-op or New Words, just an ordinary store, and the woman behind the counter smiled and said, "How you feeling this morning?"

Q: Well, there's the grocery store on the corner. I've been shopping there for three years now, and the woman sometimes says hello.

A: Or take public transportation. I was on the BART, that's like the subway, and I got into this long conversation with a Greyhound busdriver on his way to the station to make a run to Reno.

Q: That happens to me all the time. Whenever I have a skirt on some creep tries to put the make on me.

A: That's just it, it wasn't about that at all. We talked about his worries about bringing up his kids. And gambling. You know, a conversation like two human beings might have. And I was wearing my leather jacket, one earring, and I'd just gotten my hair cut. I mean, I was pretty unmistakable!

Q: I don't wear my leather jacket on the subway any more. Last time I did, I was on the green line and three people asked loudly was I a boy or a girl. Then, when I got off, with my friends, one of them followed us and threw things. A stone. A bottle.

A: That's what I mean, I don't think that would happen there. You get the feeling that more than half the people are gay anyway. I remember that same day I was getting off a different bus and as I put my quarter in I noticed that the driver was a very large handsome dyke. She gave me one of those long, delicious winks. But I don't think anyone else even noticed her particularly. They're used to us there.

Q: So why don't you move to California already? Anyway, we're supposed to be talking about this restaurant, the Brick Hut, remember? I don't have all day.

A: That's typical! When I was out there, the women I met told me they could tell I was from the East because I was so speedy. But I didn't feel speedy for once. I felt as if I was slowly, slowly letting out my breath. I was getting around to the Brick Hut, anyway. When I first got to Berkeley, I called a woman who I was going to stay with. And she said "Meet me at the Brick Hut." It was Sunday afternoon, brunch time.

Q: I don't even go out for brunch anymore. It's so crowded and the waiters or waitresses snap at you. Or else I just feel sorry for them, they look so harried.

A: Well, this was different. It was very crowded, but the women who were bringing the food and cooking it weren't really hurrying. They were moving fast, but not faster than they could comfortably. They took breaks, and talked with each other and the customers, who were helping themselves to coffee and reading or talking to-

gether. And waiting. I had to wait about an hour myself.

Q: And no one got impatient?

A: If they were, they didn't say so. You have to picture them — five very competent, busy dykes, moving at their own speed in their own space. No one was about to tell them to get a move on!

Q: It must have been because it was just dyke customers.

A: No, it was all kinds of people. Men too, and they took up just one space apiece, not two or three like men often do. What was absolutely clear was that this was woman-space and women get treated with respect here. Other days I came in and there were more of the neighborhood people, regulars who came every morning for coffee before work. The address is right on the edge of Oakland, which is a black community, and a lot of the neighborhood customers were black. There were all these lesbian signs and everything, the owner-members are all out, and here were all these people I didn't expect. Women with very high heels . . .

Q: How was the food?

A: Wonderful. I probably would have come back anyway, just for the atmosphere, but the food was outstanding. Healthy, but not so healthy it had no taste. I could eat nothing but breakfasts, and there were the most incredible waffles from a secret recipe, and omelettes and home fries. Everytime I came back I wondered more and more how they did it. Because I've tried working with other women before, and I know it's hard. You get tense, and then everyone feels it. So finally I asked them to do an interview, and they agreed. I came back at closing time, and we talked as they cleaned up. Although the interview was mainly with Annie, Sara, and Marty, five women were present at different times. Celia, Annie, and Sara are all founders and present members. Marty is a founder who is no longer a

For some older lesbians this is the only place they can come in and show affection to each other that's not a bar.

member, but still works there a lot. Ray comes in to work a few hours once a week. What follows is an edited version of our two hour conversation. The women's names have been changed, at their request.

Andrea: How did it all start?

Marty: Seven years ago I was delivering papers, and I used to come here because I didn't have any money, and they had one of those bottomless cups of coffee, as many pancakes as you can eat, deals. Then I heard they needed a waitress, so I was put on. After a while I got a friend hired, then she got a friend of hers hired . . . you know how it goes. After a while, it was seven gay women, one bisexual woman, and a straight man. The last two left eventually, but that's a different story. Anyway, one of us had quite the business mind. She wheeled and dealt with the owners, and we got a good deal. We didn't have to put anything down, and could make monthly payments.

Andrea: How did that many of you figure out what you wanted to do?

Marty: We had this "feelings meeting." We all talked about our feelings and the outcome was, we decided to go into business together. It sort of set a precedent. We've had feelings meetings ever since. Because we figured feelings are as important as business. It doesn't sound like such a big thing, now, but this was before feelings got so popular. We didn't have them regularly, just when something came up. A big issue, like how we were going to be paid for different kinds of time, or if we wanted to install something. Or when we were having troubles.

Andrea: Did you have a lot of troubles at first?

Marty: Oh yeah, constant arguments. A lot of very deep issues came out. Deep struggle, deep issues. One of the biggest was whether men should work here, be mem-

Gay men like it here because it's

bers. We had a whole lot of trouble around Jim, the man who was a founder. Finally he quit . . . after two years.

Andrea: What was the trouble with Jim?

Annie: It was just a struggle. And initially I wanted to be in that kind of struggle with Jim because he's a personal friend, and I made that clear. But working with Jim showed me that I just didn't want to be in ownership with a man. The struggle wasn't worth the rewards. Jim's work wasn't any better than any of the women's, and our personal relationship deteriorated. We could no longer communicate without violence at the end.

Andrea: How do you mean?

Annie: I felt a real unwillingness on his part to expand his awareness. For instance, political groups would come to us and ask us to sponsor certain activities, and whenever we could we'd decide collectively to participate. And I started noticing that usually we'd be unani-

mous about the decision when it was a leftist group, and Jim would hang back when it was a lesbian group. When we decided to stop serving orange juice three years ago, at the height of the Anita Bryant thing, we

nt Works

had a sticker on the refrigerator, “No OJ from the sunshine state . . .”

Marty: And Jim took it down. I came in and I saw it, and I asked him why. He said, “I don’t believe in boycotts as a political tool. So I asked him, “What if she [Anita Bryant] was an anti-Semite?”

Annie: Listen, he hadn’t had any problems around boycotting lettuce!

Marty: So he said to me, “I’m not going to put it back up.” And I said, “I’m not going to work with you anymore.” He pulled a muscle trying not to hit me.

Annie: Another aspect of what changed my feelings was whenever anyone asked me about the restaurant, they just assumed it was Jim’s. And he pushed this assumption, he would go around saying he owned it.

Andrea: What do you mean?

Marty: Well, if any of us were asked, we’d say we were part of a collective which owned it, co-owners, you know. And he’d just say, “Yeah, own it.”

Sara: You have to understand that we don’t all feel the same way about this. A lot of people make the misunderstanding that we all hold the same opinions. When in fact, we’re very diverse. Now, I’d be open to working with a man again. I feel more secure now. I could be open to that now.

Andrea: I heard some women complain because they had to wait while men were being served.

Sara: Yeah, women will come in and say, “How can you serve men?” We just say we’re out to support ourselves. And also, this is an overall community place. We hope to be a neighborhood business as well as a lesbian business. We want people in the community to see a lesbian business. And it worked, we have an excellent relationship with the community. Around Anita Bryant time, a lot of men who’d been coming in for a while came out to us. Men seem to either come in and stay or never come in again. “Feminist” men come in here.

Annie: Yeah, they’ll come in and get in an argument

ot a meat rack.

with a woman. It’s a trial by fire for the men, they test their beliefs here.

Marty: Yeah, like Jim. He put himself into this situation on purpose.

Annie: It’s important to me that everyone know it’s a woman-run business, so they can respect that.

Andrea: Do you find anyone who comes in and refuses to respect it, to respect you?

Sara: Oh yes, we’ve had to ask people to leave.

Annie: *Tell* them.

Andrea: When do you do that?

Sara: Oh, when they’re incredibly rude. There have been women and men both. When they’re not treating you like a human being.

Marty: We don’t get that much money here. But at least you never have to put up with being treated like shit.

Andrea: You mention a lot of heavy issues which have come up. What are some of them?

Annie: Addiction.

Sara: Substance abuse.

Annie: We have alcoholics.

Sara: Substance abusers.

Marty: There seems to be some disagreement over terms here. But what we have is drug addiction, speed, cocaine. All of us here have dealt with addiction of some kind.

Andrea: How did this come out?

Sara: There was this one woman, Carol, who was very courageous, and admitted to alcoholism, and asked us for support. She forced us all to look into ourselves.

Annie and Marty (together): I came out.

Sara: There’s a line from the *I Ching*, “When you tell the town, you have to face the music. . .”

Annie: Anyway, Carol asked for there never to be alcohol in the Hut. And I followed suit and said, “Don’t ever offer me any coke, speed, valium.”

Sara: It’s been absolutely a prime influence in my life to have that kind of support in the place I spend two thirds of my time . . . to be able to come out. Drugs can be harder to talk about, to come out about, than anything else.

Marty: And now other people who don’t work here come here for support around drugs.

Ray: I used to come here when I was feeling down.

Sara: Yeah, another way the group has been supportive is in terms of life crises, like when you’re feeling very depressed or crazy. That’s how I got through a time like that.

Marty: People come in here and sit and talk all day.

We don’t get that much money here. But at least we never have to put up with being treated like shit.

Andrea: What if you’re all too busy to talk to them?

Marty: Oh, they won’t talk to just us, I mean to whoever’s in here.

Annie: Yeah, whoever *does* have time.

We begin talking about the issue of crossing class and racial lines in the collective and in the community served.

Sara: We have employees who are black, we haven’t had any black members yet.

Annie: You’re not exactly white, honey!

Sara: I’m half Phillipino. We *do* cross class lines a lot.

Marty: Which immediately brings in everyone’s attitudes about money!

Sara: Put it into the business or into our pockets?

Marty: Give it away!

Annie: Raise the prices so we can make decent livings!

Sara: Lower them cause it determines who can afford to be our customers!

Annie: Move to a bigger place where we can serve more people!

Marty: Stay right here!

Basically the way we do it now is to split the profits evenly. It’s a subsistence living, which is one reason I’m not a member now, I wanted to be able to make a little more. You get wages for how much you work, and we work eight hour shifts, four or five days a week. All the jobs rotate. Then we hire a few employees, like Ray,

It’s been one of the best things that ever happened to me, being here. And I think everyone who’s ever been a member would say that. I know no matter what else happens to me I’ll still feel that way. And even when women go, they’re still part of us, they still come back.

hourly. At least this way we all know where we’re each coming from.

Sara: Oh yes, class has sure been talked about. We encourage each other to talk from our class backgrounds, to say how we see it affected us. Someone will say, “I’m from the working class, that’s why I feel this and this.” Then *I* might say, “Hey, I am too, and I don’t feel that way.” Although I notice the middle class women don’t do it. You never hear, “I’m from the middle class” around here!

Annie: It’s not as easy to say.

Sara: At one time I affiliated myself, through a lover, to a working class lesbian group. I identified very strongly with them, hung out mostly just with them for a while. It was to the point where I’d walk into a party and get introduced as a working class sister.

Andrea: Was that a little much?

Sara: No, no, I dug it, I really dug hanging out with people with similar backgrounds. Then at some point I was feeling anger at some people in this collective (the Brick Hut collective) and I mentioned it to this group. They said, “Oh, it’s because they’re middle class. Let’s go beat them up!” I said, “No, no, wait!” This made me think about it, and I saw that the women who’d really help me overcome this inferiority that I carried around with me *were* the middle class women in the collective who’d shared with me, who’d never used their class backgrounds to hurt me. And I saw that my problems with them were not class based at all. So I changed that assumption. It isn’t necessarily true that because of class differences there must be oppression.

Andrea: How exactly did these class differences manifest themselves in the business?

Sara: Oh, say the way I’d feel when an insurance agent or someone came in. A man in a suit, you know. Being with middle class women has helped me not to be so afraid of symbols of authority.

Marty: When I ran into this kind of intimidation in working class women, it didn’t make me feel more strong and able. It just made me angry to see what my friends were taking. And once I get angry, I can be very effective.

Sara: It’s been one of the best things that ever happened to me, being here. And I think everyone who’s ever been a member would say that. I know no matter what else happens to me I’ll still feel that way. And even when women go, they’re still a part of us, they still come back.

Marty: Take me. It got too chaotic for me I wanted it to start making some money for us. It felt too scattered. But you see me here. And one former collective member went on to be a psychologist, and she just mediated a feelings meeting here the other day. Another former member who’s now a carpenter comes in and does a lot

of building. Sometimes women use being here as a way to gather their energy and then they move on. But they bring their energy and skills back to us.

Sara: Yes, it’s incredibly important to us, this place. You asked about what happenswhen we become lovers, if it gets in the way, and yeah, at one point we were all lovers with each other! Almost all of us have been lovers at one time or another. But the business is so important to us as an effort we are making together, that we get through it somehow — and manage to control ourselves. I mean sometimes the dishwasher would be crying in the sink, the cook and waitress shouting at each other across the room. And some of us live together. Like Annie and I — we went through a major struggle. We went from lovers to roommates. We sort of grew up together.

Marty: Of course, sometimes a woman will bring in he lover and we won’t like her. You know, “She’s rich, why do we give her free food?” But mostly we embrace a new body.

Andrea: How does someone become a member?

Annie: I guess it’s pretty chaotic. Like Marty said, a lot of things just seem to happen at their own speed. Usually you start by working here. There was this one woman who came in every day and just sat here. Sat and sat. Then a member moved north, and she started working. Six months later, she was a member.

Andrea: Is it hard to have so much turnover?

Marty: There’s always the new versus old conflict. You know, how do *you* have anything to say . . .

Sara: We mostly try to remember that new people bring new ideas. We’ve had all kinds of women working here.

Ray: I come in and work because it’s a link with people I care about. And anyway, I want to make it as a musician, and all the musicians in the area who’ve made it seem to have worked here at one time or another.

Marty: We get a lot of musicians, yes. And gay men like it here because it’s not a meat rack.

Annie: For some older lesbians this is the only place they can come in and show affection to each other that’s not a bar.

Sara: People seem to really care that we’re here. And that feels good.

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Random Lust Chapter I

By Andrea F. Loewenstein

Jo Burke paused at the entrance of the Select Bar, ran her work-worn yet well shaped hand through her short, neat auburn hair, and casually shrugged her aged black leather jacket into place. The young woman in the ticket-booth gave her a quick once-over, then slid a green-fingernailed talon down the inside of her leg. "Ouch!" Jo stepped back in surprise. "What is this, a shakedown?" "Just checking, honeybun." The girl blew a large turquoise bubble, then sucked the gum quickly back into her mouth. "Ya gotta be wearing *crispy* jeans to get in here, ya know. And yours could sure use a crease or two. But we'll let ya go this time, huh. Cause ya got a cute face." "You too, honeybun!" As Jo strolled into the bar, she heard the girl guffawing behind her, never guessing that the tough dyke she'd just let through was quavering with fear inside. For Jo was used to The Sinners, the tacky comfortable bar she usually frequented, where creased jeans and green fingernails would have been out of place. "Ah, the Sinners" Jo mused. It had become almost a home-away-from-home for her, and that was just the trouble. For homey comfort was not what Jo was looking for tonight, of all Friday nights.

She had been standing idly in front of the Coop in Harvard Square, appreciating the balmy Spring air and listening to two very small men in tuxedos who were playing Brahms concertos on a pair of antique mandolinos!

1. Mandolino: A small medieval instrument commonly played by dwarves in the Lithuanian courts of the late middle ages.

when it struck, struck with a force which had sent her reeling and had knocked both mandolino players off their feet and into the gutter. It was her old enemy, Random Lust², attacking her as blindly, rapidly and outrageously as it did each and every Spring. Jo had sat there where she had fallen, limp and breathless, in the space vacated by the mandolino players, and watched the women passing.

Women . . . ah, women. A crisp meter maid in her little blue uniform neatly ticketed cars with a sexy flick of her pen. . . . A silky-haired Harvard co-ed, clutching an expensive, extinct-lizard briefcase . . . And an elegant older woman, whose fur coat brushed against Jo's waiting lips. Perfume . . . musk . . . wet rabbit! Jo had collapsed on her back. It had been then that she had made her decision, then that she had known, once and for all, that —Yes—tonight was the night. Tonight she would sample the new bar, the bar which was claimed, by those who were in a position to know, to have the feel of The Big Apple itself. The Select. And now she was here.

Jo moved toward the dance floor, observing the sparkling, wildly shimmering lights and flickering lights, the mirrors which caught each move of the myriad, lithely gyrating female limbs. She leaned against a mirror, and began cruising the room, her gun-metal green eyes sweeping it from ceiling to floor like an eagle searching for prey. A bunch of baby dykes were doing a circle

2. Random Lust: For this term the author is indebted to the linguistic expert Jane Meyers who in turn wishes to credit Sam Stockwell.

dance in one corner, chirping in their high innocent sparrow-like voices to one another. "And when I came out to my mother she just *died* right on the spot," Jo heard one of them say. "A heart attack. Now I've had a lot of *anger* to *work through* about that, but I'm finally learning to breathe deeply and let my child-self free." Jo looked away. Nothing for her here.

Methodically bumping their heads against the mirrors, two women, manacles together with handcuffs and rusty safety pins, writhed in an obscene parody of the sexual-death throe. No. Nothing for here here, either.

Jo's eagle-glare turned to the bar area. And swooped. And stopped short. For who *was* that slight yet matronly figure almost crouching on the bar stool? There was something familiar about the woman and yet, it was no one Jo knew. Was there perhaps a slight resemblance to her fifth grade Home-Ec. instructor, Mrs. Pianelli? Regardless of the wheretofores, Jo could not take her eyes off the woman, whose soft wreath of fine brown hair framed an almost angelic face, who clutched at the stem of her wine-glass with an air almost of desperation. And now — it was as if her legs were moving her, of their own volition, as if drawn by a chain of invisible magnets, to the barstool where the stranger sat. She was glad that she was safe — that no one could guess the fierce tumult which raged beneath that tough, almost hard, high-cheek-boned face, with its lines of experience, sorrow and wisdom, beneath that almost arrogant thrust of her lean hips. For Jo knew that to any onlooker she would appear

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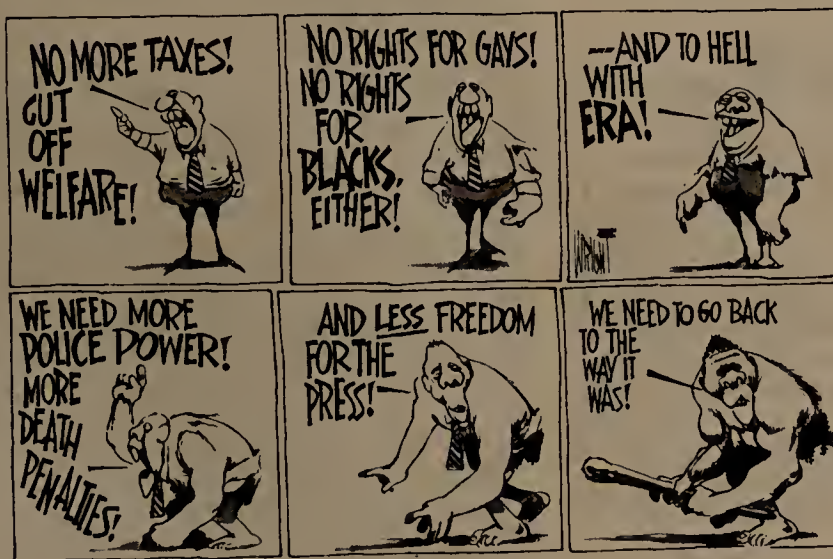


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Page 2: THE SEXUALLY ACTIVE MALE

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Page 3: SOME ASPECTS OF PERSONAL HYGIENE FOR MEN AND WOMEN

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Film

Save the Last Dance

Nijinsky

Directed by Herbert Ross.

With Alan Bates, George de la Peña, Leslie Brown, Alan Badel, Carla Fracci.

By Aaron Cohen

In making the film *Nijinsky*, director Herbert Ross and scenarist Hugh Wheeler set themselves a four-part problem: 1) to depict without prurience the love between an older and younger man; 2) to delineate the progressive stages of the decomposition of a personality into schizophrenia; 3) to re-create an important series of historical events; and 4) to illuminate the process by which art is made. Such ambition is admirable, and we can safely applaud significant accomplishments in nearly all four areas.

As for Serge Diaghilev and Vaslav Nijinsky's relationship when they were, respectively, 40 and 24 in 1912 at the film's beginning, the very first scene sees them kissing with tenderness and joy at being reunited as Diaghilev is returning to an ill Nijinsky. The tone is casual, the actions are honest, and the strong feelings on either side are obvious. In a later scene, when the dancer-choreographer rebels against the autocratic company manager, because he finds the older man's methods of helping him create his landmark ballets restrictive, particularly *Le Sacre de Printemps*, it is shown to be an artistic rebellion and not necessarily because of the sexual demands that have been placed on him.

If we are to read between the lines of the important books on Nijinsky, most particularly Richard Buckle's biography of him, we can safely assume that, if anything, Nijinsky was hardly interested in sex at all, no less in homosexual sex. Like many dancers, he seemed to hold his art to be sufficient physical expression. It is a fact, however, that Nijinsky had had princely protectors from the time he left the Maryinsky Theatre School until his meeting with the *doyen* of the Ballets Russes. But the special care Nijinsky received from older men was taken for granted at the time, just as no one thought it out of order for the young women in the Imperial Ballet to have their courtiers. Had Nijinsky been repulsed by homosexual sex, he need not have acquiesced and might have been as thoroughly heterosexual as Mikhail Fokine, his predecessor as chief choreographer of the Diaghilev company.

One of the significant scenes in the film that sheds light on Di-



Nijinsky as the Golden Slave

aghilev's own sexuality is the one where Nijinsky, angry and hurt, brings back to their shared hotel suite a young man whom Diaghilev had admired on the beach earlier that day. Nijinsky had misunderstood the esthetic admiration Diaghilev had been expressing and feeling on looking at young men's bodies; Nijinsky had thought the impresario had been sexually interested in youth and therefore in himself, Nijinsky, primarily because he was young. Whereas, Diaghilev's love for Nijinsky was as deep and as sincere and reliant as a bond could be, it being based on all those intangibles of love that cannot be enumerated — but not excluding a bit of selfishness, too. Nijinsky, after all, was an ideal tool for Diaghilev's creative dreams of startling the world with ever-newer prodigies and wonders.

The other part of the main plot, in which Romola de Pulsy, a young Hungarian *bourgeoise*, plots to take the genius dancer away from his mentor, is handled with as much frankness as could be desired. If Leslie Browne is not up to acting at the same level as the masterful Alan Bates as Diaghilev or even George de la Peña as Nijinsky, it may be because the task posed her is insuperable. Her character is much less rounded in the writing, since she has but one goal to fulfill in all of her scenes. She is a pitiable person, historically, even after her ruthless thoughtlessness in having removed the sensitive flower that was Nijinsky from the hothouse atmosphere he had always been protected in. Romola was as much a product of her time and place as the man she loved and whose in-

evitable decline into insanity she undoubtedly helped to hasten.

In the name of dramatic license, several facts have been slightly altered or rearranged in the film in order to encompass in a one-to-two-year span events that had their roots and conclusions before and afterward. Once the validity of such license has been acceded to, there is enough material provided on screen by the literate and frequently witty script to account for the stages of personality decomposition depicted. It is difficult at best to pinpoint what is happening when anyone is on the brink of collapse, no less to show what is going on inside a possessed creative genius. Since the clinical community is frequently in disagreement about the causes of insanity and what events may contribute to it, the choices made in *Nijinsky* in the name of dramatic necessity are as appropriate as any. It would only serve the ends of pedantry to quibble at what is shown in this film as being either too glib or simplistic or inaccurate.

Among the most impressive accomplishments of *Nijinsky* are the set decorations, costuming, make-up, and hairstyles that convey a period much read about but sufficiently out of our range of immediate experience for many lesser hands to be tripped up. One example will do. There is a scene in which Diaghilev is shown getting dressed, assisted by his valet. It would have been easy to slough off on detail or not even bother to show this intimate and mundane ritual. But as it is depicted, it is a lesson in the social behavior and manners of the upper stratum of society in the pre-World War I era, and thus gives us a context in which to place several other events. Another fine touch is the strong resemblance the young actor playing Massine bears to the original in his momentary appearance as the artistic and amatory successor to Nijinsky in Diaghilev's life.

Finally, the biggest problem area for this film is to show what goes on when people are creating, and here it is not quite as successful as it is in other departments. For instance, we are shown Stravinsky at the piano playing the score of *Sacre* for the first time for Diaghilev and Nijinsky; their reactions as the producer and prospective choreographer of this controversial ballet are almost impossible to interpret from the bland expressions on their faces. This is not the fault of the actors. Similar lapses have occurred in nearly every other film that has tried to

Little Dykes?

Little Darlings

With Tatum O'Neal and Kristy McNichol

Directed by Ronald F. Maxwell

By Maida Tilchen

Why is it that Hollywood packs its only positive messages about gayness into movies intended for children? Is it secretly more subversive than we realize as we picket *Windows* and *Cruising*? Or does it merely subscribe to the British tradition that "a special friendship" is fine for schoolchildren but one should grow out of it?

Perhaps you don't believe that Hollywood has made any pro-gay movies. As a long-time fan of books and movies for teenagers, I have run across a few celluloid gems. First of all, media for teen-

agers present a very different set of values and attitudes than does entertainment for adults. While grown-ups pack the theatres to see violence, grotesqueries, negative presentations of women and glorifications of male supremacy, books and movies for teenagers emphasize human relationships, self-knowledge, individuality, and strength and independence for both females and males. I don't know how well kids like this stuff. Sometimes I suspect that most of the audience are adults as disenchanted with popular culture as I am.

Two movies that I believe to be positive about gayness are *Bless the Beasts and Children* and *The World of Henry Orient*. In *Bless . . .*, a delicate boy who is being tormented by queerbaiters at summer camp is rescued by a macho

but sensitive boy who becomes his protector. The main plot of the movie concerns a band of misfit boys who resist the masculine insensitivity that they are supposed to learn at summer camp. (The camp's motto is, "Send us a boy and we'll send you a cowboy.") In *The World of Henry Orient*, two students at a girls' school develop a friendship that involves them in many adventures. Their innocence is finally shattered when they discover the corruption of some heterosexual adults they had admired. I feel that both these movies make some subtle but recognizable statements in favor of gayness and against the sexist version of masculinity and heterosexuality in our society.

Now back to *Little Darlings*, Hollywood's latest attempt to redeem its soul. If you've seen any

for Me

deal with the travails of making music, art, ballet, and literature. It is some kind of achievement that Ross and Wheeler did not stoop to the level of those 1940s and 1950s films we cringe at that deal with similar topics though *Nijinsky's* midwives do not rise to the level of understanding of Ken Russell's TV films on Isadora Duncan and Frederick Delius.

Other virtues of the film include Carla Fracci's absolutely convincing portrayal of Tamara Karsavina, the leading ballerina of the Diaghilev Ballets Russes, a woman noted for her great beauty, her brilliant mind, her encompassing humanity, and her unparalleled dancing talent. Also delicious is Anton Dolin's appearance as Maestro Cecchetti, the teacher of Nijinsky, Karsavina, Pavlova, *et. al.* Alan Badel as Baron de Gunzburg gives us one of the more subtle and sympathetic portraits of a world-weary, bitchy queen we have seen in the cinema, and Jeremy Irons makes Fokine's homophobic outbursts almost seem understandable.

A wise decision was made in eliminating the patronymic when characters address one another, thus saving a lot of time and confusion. Much of the time, though, if you do not know who these people are and what relationship they bear to one another, you can become terribly lost. Something should have been done to overcome this kind of impasse. It would be curious to know, for example, what footage wound up



George de la Peña as Nijinsky

remaining in the cutting room that explains who Marie Rambert was and what her significance was in Nijinsky's creative and personal life. She appears in the background in one scene but is unidentified except in the credits. A bit of homework is therefore in order to better understand all of what is going on in *Nijinsky*, especially about who was responsible for what in creating the ballets, as well as for the chronology of the Diaghilev period in general.

Also helpful to the spectator is a foreknowledge of the ballets themselves. A telling and touching dramatic point is made when Ni-

jinsky is shown in an offstage moment of vexation and incipient madness doing jumps identical to those done by the doll Petrouchka, one of the roles most closely associated with Nijinsky. If an audience member does not have that frame of reference, the very reason for the allusion's having been made is lost and cannot be compensated for even by the production shot of *Petrouchka* that is seen not long thereafter, in which the same jumps are done in character.

As to how much of an idea of the ballets of the Ballets Russes is conveyed by this film, it would be hard to imagine them being bettered. The scenery and costumes have been reconstructed and choreography supplied where lost to make us understand as much as possible how novel and amazing their impact must have been when they were first seen — with the possible singular exception of the once-barbaric *Polovetsian Dances* from *Prince Igor*. George de la Peña accomplishes the remarkable feat of suggesting the inimitable Nijinsky's allure as a performer, even unto duplicating the demonic smile of the Golden Slave in *Schéhérézade*, a look this is extremely familiar to us from the famous photographs.

In all *Nijinsky* has the virtues of an ambitious project that tried to do the impossible and came up with doing several improbable things with distinction if not much sense of *élan*.



Alan Bates as Diaghilev

of the advertising you may be thinking that the plot sounds so grossly hetero that die-hard Kristy McNichol fans will have to see it wearing earplugs. However, without giving the plot away, let me say that I went to see this with seven other lesbian/feminists and we left the theatre smiling and cheering. Judged by cinematic criteria, the picture is all plot and some summery scenery. Its other attractions depend thoroughly on how enamored one is of Kristy McNichol. (Speaking of whom, I certainly would not want to reveal that politically correct lesbians have been referring to this movie as the dyke 10.)

The advertising for *Little Darlings* has been undeniably offensive. I happened to see the preview trailer, and was angered by it. In two minutes it clearly presented

the idea that this movie is about little girls who aggressively seduce older men. I am in no way in favor of censorship laws, but seeing as this country does have a child porn law, I would like to know that it is not being selectively enforced. However, although I haven't heard that Paramount Pictures has been busted for this trailer (which includes Tatum O'Neal in a nightie and a seductive pose) I certainly have read in *GCN* about recent cases of men being busted for owning collections of photos of boys. In case you happen to see the trailer, be assured that it has nothing to do with the actual movie.

If there is anything to criticize about *Little Darlings* it is the movie's attitude about sex. One of the "little darlings" refers to her sexual experience as a repulsive

event. Although politically I enjoyed hearing a female in a movie referring to hetero sex in this way, philosophically I don't think it's a healthy message. Furthermore, although packaged very attractively from a dyke point of view, the moral of the movie is that same old romantic myth, that the girl who devalues her virginity will suffer guilt. But at least this movie has progressed from the message of a movie made only six years ago, *The Death of Innocence*, in which a female counterpart of the boy in *Summer of '42* has her sexual adventuring end in a deadly abortion. In this case, the little darling just wipes her tears away, lectures her mother on the importance of meaning in relationships, and then looks lovingly into the eyes of her best girlfriend. Now that's entertainment!

THE GAY GUY'S GUIDE

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PRISONERS

Families and Friends of Prisoners (1514a Dorchester Ave., Dorchester, MA 02122) is trying to organize transportation to and from Mass. prisons for prisoners' families and friends. If you can help call 265-8455.

GWM, 28, 6', grn e, lt brn h, practicing attorney-in-fact. Lonely, desire correspondence w/anyone regardless race, etc. Need someone who cares. Randy Bullen 138875, MCTC, Rt 3, Box 3333, Hagerstown, MD 21740. (20)

Gay male, 22, 5'2", 155lbs. Wish to correspond with fun-loving people who are for real with themselves. Write: Ronnie Cabell, #77B-2072, 367 Cook St., Danne-mora, NY 12929.

In solitary. Seeking sincere friend to write. Hope to be released in 6 mon. James Dunn, P.M.B. 68335, C.B.B. Angola, LA 70712.

Lester Davenport would like some books to read and someone to write to. His address is Box 112, c01662, Joliet, IL 60434. He's doing life.

I am seeking a relationship with a successful career male who is emotionally mature, independent, honest and sincere. Age 25-50. Looks not important. Ronald R. Broomfield, No.144-239, P.O. Box 45699, Lucasville, OH 45699.

Hi! Let me introduce myself. I'm 30 and looking for a long term relationship with someone between the ages of 18 and 35 who can handle 8 of the damnedest there is. Darrell Shirils, No.069847-T-2-S-14, P.O. Box 747, Starke, FL 32091.

Young prisoner would like to correspond with someone who is sincere and interested in helping me prepare for the future. Fred Taylor, 068565, P.O. Box 1100-mail, #1457, Avon Park, FL 33825.

18 yr old gay male wants to write gay males and females because no family or friends will write now that they know I'm gay. Jeff Aliff, #148-608, P.O. Box 69, Condon, OH 43140.

GM 22 desires to write and establish meaningful relationship with fellow GMs. Will be out in nine months. Dennis Pasley, MCTC, Rt. 3, Box 3333, Hagerstown, MD 21740.

I am very lonely and a little depressed and sincerely interested in someone with an understanding and uninhibited nature. Duane Frazier, #147-274, P.O. Box 45699 BOCF, Lucasville, OH 45699.

Lonely Indiana man, 24, doing sentence in Florida where I have no friends. Would very much appreciate being able to write to someone. Ray Fellows, #069032, P.O. Box 158, H-59, Lowell, FL 32663.

Extremely open-minded and versatile young gay, about to get out, would like to write other gays. Alvin Brown, #031464, P.O. Box 747, Starke, FL 32091.

I'd like to write gay males of all ages and races. My name is Dennis Cathey, #152-202, Southern Ohio Correctional Facility, P.O. Box 45699, Lucasville, OH 45699.

25 yrs old, looking for life long relationship, about to get out and looking for a kindred spirit. Tim Sardich, 148-350, P.O. Box 69, London, OH 43140.

Mature, sensitive and lonely gay man wishes to correspond with others. All letters will be answered. John Davis, #142-801, P.O. Box 57, Marion, OH 43302.

Gay prisoner, 22 yrs, Libra, into boxing, weights, reading and music. Please write! Terry Stryker, #90478, Box 97, McAlester, OK 74501.

Wish to correspond with other gays or bisexuals in the free world. I'm 27, very well hung, and very lonely. Needless to say this loneliness is very destructive. Please write: Jack Cummings, 137502, P.O. Box 45699, Lucasville, OH 45699.

ORGANIZATIONS

Reston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 606, Reston, VA 22090.

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

WOMEN: WE NEED OUR OWN political party to consolidate our power and overthrow the economic and sexual relations to bring about a society that will meet the needs of the mothers & therefore, all the oppressed. Call Nancy 522-5470. (?)

D.O.B. Support organization for lesbians, 1151 Mass Av, Camb. Old Camb Bap. Raps every Tues & Thurs 8pm. 35 plus rap 2nd W & 4th Fri, 8pm. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Info & office hrs 661-3633. All women invited to participate. (23)

NH LAMBDA Box 1043, Concord, NH 03301. 332-4440, 889-1416, 224-3785, 399-4927, 224-8517. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

BOSTON GAY CATHOLICS Dignity/Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics, every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St, at 5:30pm. For info contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel. 536-6518.

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymn sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Houghton, pastor. Office 523-7664. All persons are welcome.

METROPOLITAN COMMUNITY CHURCH OF WORCESTER Church service at 2 Wellington St., 7pm Sundays. Potluck Supper and Communion every Weds. at 7pm. 753-8360.

BOSTON AREA NEW AMERICAN MOVEMENT NAM is a national Socialist-feminist org w/local chapters in more than 40 cities. Recently active in abortion & reproductive rts, gay/lesbian March on Wash., anti-nukes, local labor struggles. Info from Boston-Area NAM, POB 443, Somerville, MA 02144 or (617) 661-8372.

SUPPORT LESBIAN MOTHERS Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00.

NGTF NEEDS YOU Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearing-house, religious reforms, corporate non-discrimination statements, more! Help support our work—join now. \$20 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

IDENTITY HOUSE Lesbian, gay, bi, peer counseling and groups. Rap groups: 2:30-5pm Sat. for women, and Sun. for men. Free walk-in counselling. Sun.-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC. 212-243-8181.

GAY SWITCHBOARD OF NYC When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from noon til midnight. (20)

JOIN INTEGRITY Gay Episcopalians and Friends. Chapters in major cities, worship program, social events. Free publication sample on request. Write J. Lawrence, 10 Mercier Ave., Dorchester, MA 02124. (617) 262-3057. (26)

BOSTON OCTAGON Homosexual Association: for those who are honest and open with their desire to expect an affirmative return from an opposite race — within the homosexual community. Information on request. GCN Box 217. (34)

GREAT AMERICAN LESBIAN ART SHOW Women organizing for the Great American Lesbian Art Show — Boston will be meeting weekly on Saturdays. For locations and/or further information call 787-1441 or send SASE to GCN Box 225. (40)

PUBLICATIONS

Beginners Guide to Cruising, \$6.00; Advanced Guide to Cruising, \$6.00. Both, \$10.00. Illustrated photo catalogue, \$2.00. Troy Saxon, Suite 488 D, 1826 N. Wilcox Ave., Hollywood, CA 90028. (40)

GOOD TIMES COMING The definitive gay travel guide to the U.S., Canada, Puerto Rico is loose-leaf so the guide you buy today is as accurate as the publisher's records. Only \$8 from J&J Publishers, 2420 First Avenue #50, Dept BGCN, Seattle, WA 98121. (41)

Before you stop trying to find a lover try us. Advice, Fantasies, Personals. Twelve Issues \$10, sample \$1. *You're Not Alone*, P.O. Drawer 8398CH, Atlanta, GA 30306. (c)

Working Papers on Gay/Lesbian Liberation and Socialism — a collection of essays by members of the New American Movement, a national socialist-feminist organization. \$1.00 from Boston-Area NAM, POB 443, Somerville, MA 02144, (617) 661-8372. (21)

Guardian, independent radical news-weekly, covers black, women's, gay struggles and liberation movements around the world. Special offer: six weeks for \$1. *Guardian*, Dept. GCN, 33 W. 17 St., NYC, NY 10011. (c)

Periodicals by Mail is a project designed to give wider accessibility to worthwhile periodicals not distributed through many newsstands. For a free list of over 70 alternative periodicals which can be ordered by mail, send your name, address, and a 15¢ stamp to: Periodicals by Mail, a periodical retreat, 336½ S. State St., Ann Arbor, MI 48104. (1/mo)

ENJOY GOOD GAY LIT? \$1.00 will bring you (via discreet first-class mail) our illustrated up-to-date booklist with capsule descriptions of 140 current gay best-sellers from Lambda Books, Dept G, P.O. Box 248, Belvidere, NJ 07823. (37)

NEWS (LAMBDA) JERSEY The monthly publication of the New Jersey Gay Coalition \$4 per year. Send check to: NJGC, Rutgers, P.O. Box 2901, New Brunswick, NJ 08903. (36)

HOW GAY IS YOUR LIBRARY? Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials Into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)

FOCUS Focus: a bi-monthly journal for lesbians, \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays, graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8pm. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together.

WOMEN ORGANIZING A Socialist-Feminist Bulletin. Articles on Socialist-feminist approaches to reproductive rights, lesbian/gay liberation, clerical organizing. Published by NAM Socialist-Feminist Commission, Box G, 3244 N. Clark St., Chicago, IL 60657, \$4 for four issues. Also available from Boston-Area NAM, POB 443, Somerville, MA 02144. (617) 661-8372. (ex)

Prisoners



GCN gets lots of requests for penpal ads from prisoners. Almost none of them are paid for. If you would like to support the paper in this, and perhaps even increase the possibility of a more in depth dialogue between gay men and women on the inside and those of us lucky enough to be on the 'outside', please SEND MONEY. (We also send free subs to prisoners who ask.) In any case take the time to get to know someone who's getting more or less fucked over by strait law (euphemistically called 'justice') and who's obviously very lonely.

GF, soon to be released seeks friends and correspondents. Please write to her, C. Green 27914, Box 900, Jefferson City, Missouri. (12)

I'm an inmate at the famed Ralford prison in Fla. and would like to have one of your 'free' prisoner ads because it gets mighty tiresome not getting any mail! 23 and lonely, write to KEVIN LEMERY 047202, Box 221, Ralford, FL 32083. (2)

Lonely gay man wants to correspond with another gay man, don't make any difference what color they are as long as they are open-minded. My name is CHRISTOPHER SPENCER 152556, P.O.B. 779, Marquette, MI 49855. (2)

A good friend here who once wrote several articles for GCN always lets me read his copy of the paper and I've found it entertaining and enlightening. Would you print an ad for me in the penpal section so I can receive mail from people in the free world? I'm 22, slender and versatile. MARK NICKELS P.M.B. 85230, Camp A, Dorm 1, Angola, LA 70712. (2)

My name is MIKE PASKOWITZ, age 22, and I'd like to write other people, especially the gay community, and other lonely people. Mail Box 1547, P.O.B. 1100, Avon Park, FL 33825. (2)

Would like to hear from people who are honest, intelligent and independent. Not looking for a paper love, just someone to be a good friend to. ISAAC C. BARR 036-0225-E-54, P.O. Box 488, Polk City, FL 33868. (2)

Lonely, 49 yr old male desires penpals around the same age who care. MARVIN D. BROCKETT 04206-164, P.O. Box 1000, Lewisburg, PA 17837. (2)

Searching for someone to correspond with and maybe make my time easier through words. RANDI ORICK 142376, P.O.B. 779, Marquette, MI 49855. (2)

I read an ad in *Fag Rag* about your paper and would like to find someone who would be willing to exchange letters with me. The loneliness and drabness of prison life is destroying me. I'm sure someone can understand what I'm trying to say. ROBERT HOLLINS, 156-218, Box 25, Lorton, VA 22079. (2)

I'm broadminded and understanding of the struggle of your organization because as a prisoner I've been discriminated against myself. I would really appreciate being able to write someone. LARRY McDONALD 052050, P.O.B. 221, M.H.U.-D.14, Ralford, FL 32083. (2)

Got your address from NGTF. I could dig some mail and friends. I'll be released in July of '80, am 24, and like chess, body building, people and of course letters. Nice rapping to you. MIKE SASSIN, P.O. Box 779, 139881, Marquette, MI 49855. (2)

Help, I'm scared! Want to make connections with gay people. Am being hassled by prison authorities for being what I am — GAY. Roberto Brown, Box 43, Norfolk, MA 02056. (1)

I am a gay inmate, to be released in March 1981. Age 33, green bedroom eyes; do not smoke; enjoyed first gay sex at age 12; worked as a nude model ... Please write this morning. Good night dear, love and french kisses: Walter Walters #12880, Northern Nevada Correctional Center, P.O. Box 607, Carson City, NV 89701. (1)

Someone in the NGTF said you would run an ad for me for free and maybe send me your paper. Gee, I hope so. I'm 19 and my relatives are in Germany and I can't relate to anyone here. Please help me find someone. Charles D. Messer #025822, P.O. Box 747, Starke, FL 32091, R-2, N-6. (1)

I'd like some gay men to correspond with. I'm 22, like to swim, fish, play hockey and all water sports. Write to Roy Bissonette, P.O. Box 747, Starke, FL 32091. (1)

I've been reading your paper for two years now and have much enjoyed your outstanding journalism. I shall be released shortly and plan to move to Boston where I'll gladly volunteer my time to help with the paper. It'd be nice to meet some people by letter before arriving. If you're interested in writing me, my address is: Joseph McLeese, Box G #58170 E-74, Enfield, CT 06082. (1)

Joseph Sperling, age 20, hobbies: baseball, basketball, and all sports. I like sincere, honest men. Write if you can: P.O. Box 747, FSP, Starke, FL 32091. (1)

I'm a gay state prisoner and would like to meet other gays for friendship, visitation and possibly something deeper. My likes are many. I'm 30, from St. Petersburg, and will answer all letters. James Callahan F-9677, P.O. Box 244, Graterford, PA 19426. (1)

Hoping you can help me out in my unfortunate situation. I'll be out at the end of this year, but in the meantime my "friends" have all deserted me and I'd like someone to share my thoughts with and become friends. Thank you for any help that you can give me. Ralph Newton 148-429, P.O. Box 69, London, OH 43140. (1)

Would like to write gay folks in the free world. I'm Italian, 33 yrs young, 180 lbs of pure love. Into sports, music and body contact. Richard L. Corea, #74901 CCR, Angola, LA 70712. (1)

Gay male, 25, not hungup on looks, will be OUT in 9 months, looking for someone between ages of 25 and 65 for serious friendship. Larry Shears, #020889, P.O. Box 747, Starke, FL 32091, Apt. 17-3204. (1)

Into astrology, travelling, music. Am paramedic, outspoken and lonely. Will answer for sure and will attempt to bring some sort of cheer to whoever I write. Carwein Hardnett #151-849, P.O. Box 69, London, OH 43140. (1)

I am 24, love people and religion and have many interests. With some luck I'll be out in a year. It would be nice to start making some contacts now. Please write: Edgar Newcomb, #148924, P.O. Box 69, London, OH 43140. (1)

I need a friend to have a dialogue with. I'm 24 and my address is: Michael Dyer, 78C678, Box 367 MCP, Dannemora, NY 12929.

Anybody out there in TEXAS? I'll be out in June and need to start making contacts with gay people in the area I'll be paroled. Let me hear from you! Tim Sardich 148-350, P.O. Box 69, London, OH 43140.

Young, black male interested in meeting a nice gay to build a lasting relationship. I am open-minded so race doesn't matter. Please write: Greg Johnson, #039201, P.O. Box 747, Starke, FL 32091.

Being gay and in prison is a very lonely experience. I would like to get some gay contacts on the outside that could give me some positive strokes. Please write: Charles E. "Chip" Skinner, 32439, P.O. Box 2800, Lincoln, NE 68502.

I'm 22 and writing to ask that someone who is looking for a dear friend should write me. Frank Evans, Q-2-W-5, P.O. Box 747, Starke, FL 32091.

Young male looking for correspondence with open-minded male. Must be sincere, sensuous and for real. No games please. Daniel Tetling 055509, P.O. Box 747, Starke, FL 32091.

I am a lover and would enjoy hearing from some of you lovers out there. Hugo Johnson, 145-895, P.O. Box 45699, Lucasville, OH 45699.

Good morning! How is the Gay Community News coming along? I would like some gay companionship. I'm gay myself and a lovely 28. Shemecca Goings 76A3522, Clinton Correctional Facility, Box 367, Dannemora, NY 12929.

A friend told me he placed an ad in your paper and found someone he is very fond of, he receives letters and visits and is much happier now. I'm a gay prisoner, 23 yrs old, seeking friends, mail and visits from other gay brothers. Like music, traveling, people and lots of sex. Get in touch with LEROY BROWN F7258, P.O. Box 244, Graterford, PA 19426. (2)

I enjoy reading, jazz, levis, cowboy hats and the steam baths; also very much into gay rights. Enclosed is a gay poem ... Hoping to find a penpal: WILLIAM CONCANNON 23947-175, Box 888 F Unit, Ashland, KY 41101. (2)

I've been gay for 10 of my 20 years and enjoy sex any and all of it. Please put this request in your paper and also start sending it to me. Thanks, DANIEL BAXTER 156304, P.O. Box 779, Marquette, MI 49855. (2)

Enjoys dancing, all sports, chess, movies and writing (will answer any letter I get). FRANK KIRK A97860, Box 87, Menard, IL 62259. (2)

Serving life sentence, age 25, would like to correspond with someone who has a little time to share with a friend in prison. It's enough being in prison, but the alienation that one comes to know as the years go by and one loses contact with family and friends is, at times, oppressing. STEVIE D.L. BELLA, FSP P-2-S-18, RO27098, Starke, FL 32091. (2)

To be released by December and will be moving to Boston. Would like to correspond with some gay people so I'll know someone when I move there. Thank you for helping if you can. THOMAS CHANEY 95783, P.O. Box 97, McAlester, OK 74501. (2)

I'd like to write to gay people and to get your paper, if that's possible without funds. (Ed. note: It is.) Please write Tony Clark, Georgia State Prison, 69252 #m-4, Reidsville, GA 30453.

I'd like to hear from other gay men who may be in search of a meaningful relationship. I'm 27 and like your paper very much. Dennis Daschofsky, Box 777, 628178, Monroe, WA 98272.

Calendar

weekly events

sundays

Boatton, MA — Gay Recreational Activities Committee (GRAC). Swimming at Lindemann Center (Stanford St. Gov't Ctr.). Men and women. 2-4pm.

Boatton, MA — Gay Recreational Activities Committee (GRAC). Roller skating. Hatch Shell, Esplanada. Men and women. Call 282-9161 for info.

Boatton, MA — Chiltern Man's Basketball. Lindemann Center (Gov't Ctr.). 4:30-6pm. Info: 227-6167.

Boatton, MA — Chiltern Running Club. Jogging and racing on the Esplanada. Sun. at 1, Mon, Wed, & Fri at 6. Info: 367-2776.

Boatton, MA — Chiltern Volleyball for men and women. 3-4:30. Lindemann Ctr. Info: Daa, 266-2147.

Boatton, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm.

Granfield, MA — Gay Men of Franklin County. Every third Sun. Graan Riva Cafe, Osgood St. 7pm.

Orleans, MA — Shoraina, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

New York, NY — Lesbian Feminist Liberation. Women's discussion. Woman's Center, 243 W. 20th St. 6:15-8pm.

New York, NY — Rainbow Society. Daaf gay meeting. Manhattan Community Center, 75 Morton St. 2nd Sunday of the month. 2pm. 755-1426.

New York, NY — Dyka Anarchists meet. 339 Lafayette St., 7pm.

New York, NY — Gay People in Health Care. Meeting. Third Sunday. St. Vincent's Hospital, 7th Ave. and 12th St., Room 207. 7:30pm. 499-1453. (Mon-Fri, 6-10pm).

Concord, NH — NH Coalition of Lesbians and Gay Men. 1st Sun. of the month, 1-5pm. Statewide political action group. Info: 228-8049.

Philadelphia, PA — Gay Coffeahouse, 326 Kater St. 4-8pm. For info on other activities call WA2-1623 or 928-1919.

coming events mar 30 sun

Boston, MA — Poetry reading with Walta Borawski and Camille Norton at the Avenue Victor Hugo Book Shop, 339 Newbury. 7pm. \$1 donation.

Boatton, MA — Chiltern Mt. Club. Schoodic Mt. In Franklin ME. Call Dan at (207) 288-4369 for details.

Boston, MA — Rock Against the Draft. A Benefit for Boston Alliance Against Registration and the Draft. Modern Theater, 523 Washington. 7pm. Info: 426-8445.

Cambridge, MA — Women Opposed to Registration and the Draft will picket Speaker of the House Tip O'Neill's house from 2-4pm. See news notes, page 2, for details.

Cambridge, MA — Lesbian and Gay Folkdancing at Phillips Brooks House, in Harvard Yard. 1:30-4pm. Info: Judy 661-1436 or Dee 661-7223.

Cambridge, MA — (WCAS, 740AM) Eric Rofes, delegate to the upcoming White House Conference on the Family, will discuss the conference. New time: 11am.

Bedford, MA — Bedford-Concord area social club meeting at 7:30pm. Call Joe 897-7813 for details.

Boston, MA — Mary Watkins and Rashida Shah in concert to benefit the New England Women's Symposium at Jordan Hall. Info: 782-8225.

apr 1 tues

Boston, MA — Boston Area Gay and Lesbian Schoolworker (BAGALS) will meet at 355 Boylston St. 7:30pm. All schoolworkers are invited.

New York, NY — Lesbian and Gay Male Socialist meeting to prepare for Powder Ridge Conf. (Mam. Day weekend). NY Marxist School, 151 W. 19th St. (7th fl.).

Boston, MA — People needed in Boston area to help distribute leaflets and registration forms for Powder Ridge Conference of Lesbian and Gay Male Socialists to be held on Memorial Day weekend. Contact Mike or Nancy at GCN for info: 426-4469.

mondays

Boston, MA — Gay Light Support Group for high school and college age women who are, or are considering being, lesbians. Arlington St. Church, 355 Boylston. 7-9pm. Join us for raps, projects and outings.

Cambridge, MA — LUNA (Lesbians United for Non-nuclear Action) meeting. Women's Educ. Ctr., 46 Pleasant. 354-8807. 7-10pm.

Brattleboro, VT — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

Morristown, NJ — Gay Activist Alliance in Morris County (GAAMC). Meetings, discussions, socials. Morristown Unitarian, Normandy Heights Rd. 762-6217. (NJ Gay Switchboard: (609) 921-2565.)

New York, NY — Christopher St. Lib. Day Comm. meets 2nd Monday at 348 W. 14th St. 7:30pm.

New York, NY — Lesbian Feminist Liberation Meeting. Women's Center, 243 W. 20th St. 6:15-8pm. 7:30pm.

New York, NY — Comita Homosexual Latino-americano. Meeting for men and women. 8pm. 339 Lafayette St. 677-0237.

New York, NY — Meeting of the NY Coalition of Black and Third World Lesbians and Gays. Triangle Ctr., 26 9th Ave., 3rd floor. 7:30pm. Anyone interested in these issues is welcome regardless of race.

New York, NY — WBAI (99.5FM) The Lesbian Show. 10pm. 279-0707.

New York, NY — NY Gay Community Marching Band. Rehearsal. 7-10pm at Medusa's Ravenna, 10 Blacker St. Info: 864-1700, x709. Musicians, twirlers, etc. No auditions.

New York, NY — NYC Gaymen's chorus rehearsal. 7:30pm. Church of the Beloved Disciple, 348 W. 14th St. 691-3414. All men welcome.

tuesdays

Boston, MA — ClearSpace rap groups: Living as a lesbian woman, Gay Male experience, Bisexual groups, Woman's issues. Second Tuesdays. Arlington St. Church, 355 Boylston. 8pm.

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussion group. Old Cambridge Baptist Church, 1131 Mass Ave. 8pm. Call 661-3633 for info on all DOB activities.

Boston, MA — Gay Way radio program. (WBUR, 90.9 FM) Join co-hosts Ann Maguire and David Socia and their guests. 8:30pm.

Hartford, CT — Greater Hartford Lesbian and Gay Taskforce. General meeting. Hill Ctr., 350 Farmington Ave. 7pm. All are welcome. Info: 249-7691.

3 thurs

Boston, MA — Chiltern Mt. Club. Tennis meeting. Info: (617) 266-8587.

Boston, MA — 'A celebration of Spring,' a benefit for the Lesbian and Gay Hotline, will be held at the Napoleon Club, 52 Piedmont, featuring catered buffet, big band music. 8pm-1am. Call hotline 426-9371 for info.

Boston, MA — Boston Area Lesbian and Gay History Project meeting to share ideas and experiences in doing lesbian/gay history. Glad Day Book Shop, 22 Bromfield St. (near Park St.) 7:15pm.

Boston, MA — Chiltern Mt. Club meeting to organize spring tennis. 7pm. For details call 266-8587.

Boston, MA — Chiltern Mt. Club camping and biking trip on May 23rd (Memorial Day weekend) on Martha's Vineyard. Make reservations now if possible. Call John at 275-1336 between 10am and 11pm.

4 fri

Boston, MA — Windows PROTEST! Watch papers for where it opens. It may be in this issue of GCN in the news. For up-to-date info call the Woman's Center 354-8807 or GCN 428-4469. Show up 45 min. before the show.

Cambridge, MA — AmTikva. Passover service. Forum on gay politics, passover refreshments. 312 Memorial Dr. 8pm.

Boston, MA — Chiltern Mt. Club. Soccer meeting. Info: (617) 266-8587.

Amherst, MA — People's Gay Alliance at UMass. DISCO. 10th floor Campus Ctr. 9pm-1am. \$2. Info: (423) 545-0154.

Hartford, CT — Greater Hartford Lesbian and Gay Taskforce Fundraising Party. 9pm. Washington Rm. Mather Hall, Trinity College. Summit St. Disco and woman's music. BYOB (mixers and supplies provided).

Plainfield, VT — (WGDR, 91.1FM) Braddlee and guests. Call in! Open access-community radio. Midnight on.

Hartford, CT — Greater Hartford Lesbian and Gay Taskforce meets at Hill Ctr., 350 Farmington Ave. 7pm. (First Tuesdays) Info: 249-7691.

wednesdays

Boston, MA — OUT HERE! Evening rap group organized by and for lesbian and gay youth 14-21 years old. Arlington St. Church, 355 Boylston. 7-9pm. Join us to meet and talk about our lives.

Boatton, MA — Gay Recreational Activities Committee (GRAC). Volleyball. Lindemann Center (Stanford St. Gov't Ctr.). Men and women. 8-10pm.

Cambridge, MA — Open meetings to organize a woman's political party. Cambridge Women's Center, 46 Pleasant St. 7pm. All women invited. For info call 876-0704.

Cambridge, MA — Harvard-Radcliffe Gay Students Assoc. meeting. Phillips Brooks House, Harvard Yard. 8-10pm. Info: 495-5476.

Bellows Falls, VT — The Coffee House. Southern Vermont Lesbian & Gay Men's Coalition. 7-11pm at the Andrews Inn, on the Square. Refreshments, music, poetry. For info call Kevin 387-GAYS.

New York, NY — WBAI (99.5FM) Gay Rap. 279-0707.

New York, NY — Chelsea Gay Association. Meets last Wednesday of the month. Coffeehouse. Call 691-0057 for info.

New York, NY — Gay Teachers Assoc. members meet (1st Wed.) and rap group (3rd Wed.). Info: 255-5969 or 499-1060.

thursdays

Boston, MA — GCN proofreading and layout (basically cutting and pasting with a little beer and pretzels on the side). No experience necessary. We'll teach you all you need to know proofreading begins 5-lah and layout 6-lah. 22 Bromfield St. (near Park St and Washington St subway stops), 2nd floor. 426-4469.

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussions and social hour. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Call 661-3633 for info on all DOB activities.

5 sat

Cambridge, MA — Lesbian and Gay Folkdancing followed by potluck supper. 3-5:30pm. Phillips Brooks House, Harvard Yard. Info: Judy (661-1436) or Dee (661-7223).

Boston, MA — THREE CLOWNS, performing "Circus of Your Life" at the Boston Arts Group, 367 Boylston St. (3rd fl.). 10 pm. \$3 admission.

Boston, MA — Boston Coalition of the National Anti-Klan Network will hold a Benefit dance/party/raffle etc. to clear up debts for trip to Greensboro. Carver Lodge, 23 Kenilworth, Roxbury (just west of Dudley St.). 9pm. Info: 891-8125. Tickets at Glad Day Bookshop, 22 Bromfield.

New York, NY — Committee for the Visibility of the Other Black Woman presents "Black Lesbian Griots: An Experience Sharing/Story Telling of Black Lesbians Past and Present." Triangle Bldg, 875 Hudson St. 7pm. Woman welcome. Info: 982-6280.

6 sun

Boston, MA — The Lesbian Marching Band has become the Women's Marching Band of Boston. Rehearsals on the First and Third Sundays of each month from 4:30-6:30 at the Somerville Women's Center, 38 Union Sq.

Cambridge, MA — "In the Best Interests of the Children" a film about gay parents will be shown by the Black Star Theatre FREE Film Festival in the Harvard Science Center Lecture Hall A. 8pm. FREE!

Cambridge, MA — Closet Space, weekly lesbian and gay men's radio magazine. (WCAS 740AM). 11 am.

7 mon

Boston, MA — Chiltern Mt. Club. Meeting for those interested in playing soccer. Call Scott 547-6065 or call 866-8587. Meeting at 8pm

8 tues

Salem, MA — Program on self-defense for lesbians and gay men. Sponsored by the North Shore Gay Alliance (NSGA). Call 745-6966 for details.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Cambridge, MA — Lesbian Liberation. 7:30-8pm munchies; 8-10pm discussion. Cambridge Women's Center, 46 Pleasant St. 354-8807.

New York, NY — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston) 8:30pm. All are welcome!

Somerville, MA — Lesbian support group for younger women in Somerville. 7:30pm at the Somerville Women's Center, 38 Union Square (second floor over laundromat). For info call 623-9340.

fridays

Boatton, MA — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

Boston, MA — 'Musically Speaking' with Melania Berzon. Women's radio program: Jazz, R&B, women's music, ideas, events information. 1-4pm on WMBR (88.1FM) Call 494-8810 for input.

Boatton, MA — Chiltern Man's Swimming. 7-9pm all ages. Lindemann Center (near Gov't Ctr.). Info: 267-2776.

Boston, MA — Gay Rec. Activities. Basketball. 7-9pm. Lindemann Ctr. (Gov't Ctr.). Info: 282-9161.

Cambridge, MA — Daughters of Bilitis. Over 35 rap group at Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. (4th Friday and 2nd Wednesday of each month).

New Bedford, MA — Support Group for gay women meets at Women's Center, 252 County St. 7pm. 996-3343.

saturdays

Boston, MA — Out Haral for lesbians and gay youth 14-21 meets from noon to 5pm at the Arlington St. Church, 355 Boylston. Join us for outings, raps and projects.

New York, NY — Gay Youth rap group. 26 9th Ave. 1pm. 242-1212.

Boatton, MA — Gay Way (WBUR 90.9FM). Join co-hosts Ann Maguire and David Socia and their guests. 8:30pm.

Cambridge, MA — Women's Community Health Center open house. 639 Mass Ave. No 210. 5:30pm. Info: 547-2302.

Cambridge, MA — New Moon, Women's Group: women in relationships. 12 two hour sessions starting 2nd Tuesday in April. Info: 354-5868.

New York, NY — "An Evening with Saral Montgomery." West Side Discussion Group 26 Ninth Ave. All women welcome. 8:30pm. \$2

10 thurs

Boston, MA — Boston Area Lesbian and Gay History Project meeting to share ideas and experiences in doing lesbian/gay history. Glad Day Book Shop, 22 Bromfield St. (near Park St.). All are welcome. 7:15pm.

New York, NY — West Side Discussion Group. "Sodomy and the Law." with lawyer Tom Stoddard. Unisex. 26 Ninth Ave. 8:30pm \$2.

Boston, MA — GCN LAYOUT. SEE THURSDAYS ABOVE FOR DETAILS.

11 fri

Boston, MA — GCN GETTING THE PAPER OUT! SEE FRIDAYS ABOVE FOR DETAILS.

Cambridge, MA — Dance sponsored by the Harvard-Radcliffe Gay Students Assoc. 9pm. 1am. Phillips Brooks House, Harvard Yard. \$2 donation. Info: 495-5478.

Huntington, NY — Potluck dinner. Huntington Unitarian Church Cottage, 109 Browns Rd. \$1 suggested donation. 1pm.

15 tues

Cambridge, MA — Janus House Resource Network for Lesbian Mothers is sponsoring a series of meetings. Tonight: "Using Traditional Agencies, Schools, Mental Health, etc." 2 Bay St. 7:30pm. \$2. Childcare available by calling 661-2537 a week in advance.

The deadline for Calendar Items is Tuesday at noon for the following issue.